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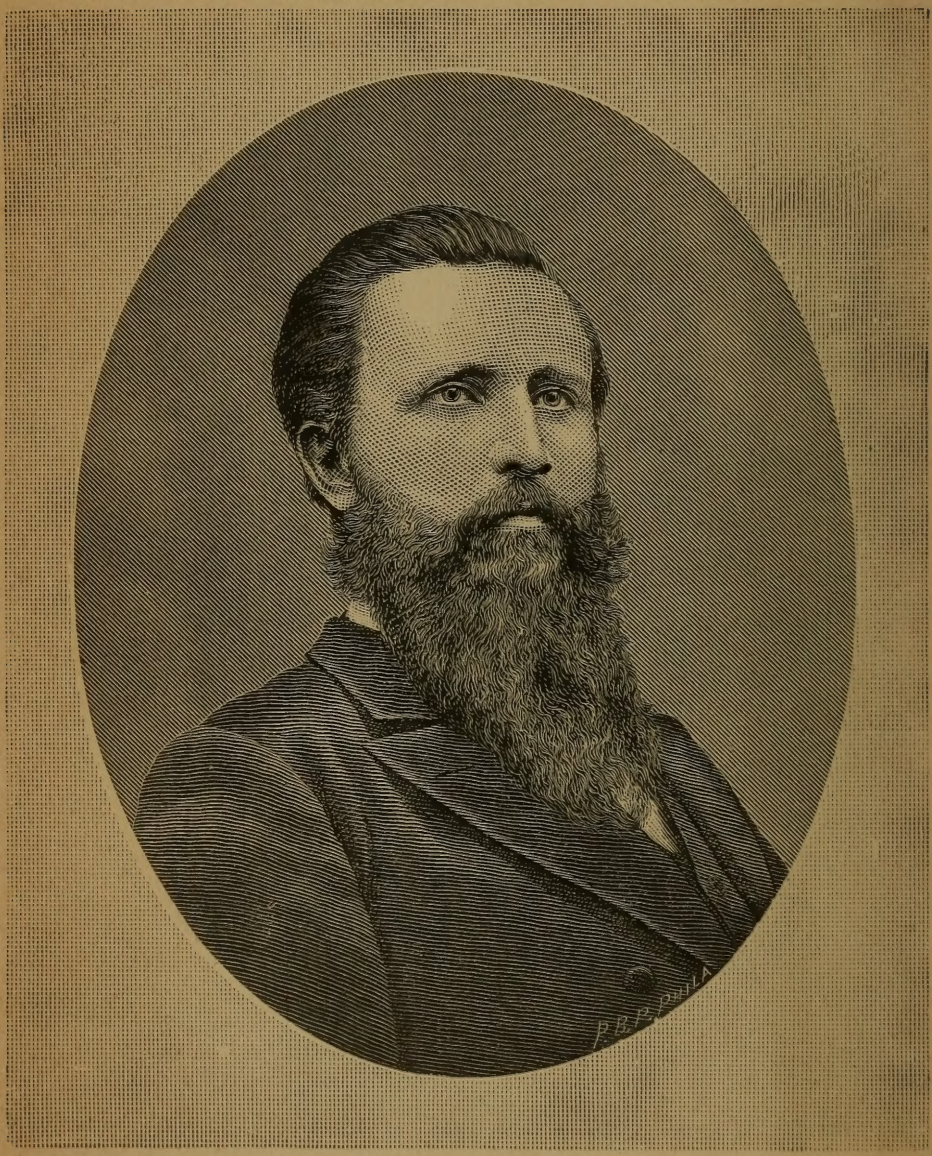

REV. W. A. JARREL.

"THE GOSPEL IN WATER,"

OR

CAMPBELLISM;

BEING AN

EXPOSITION AND REFUTATION OF CAMPBELLISM, AND AN EXPOSITION AND A VINDICATION OF THE GOSPEL AND THE NEW TESTAMENT CHURCH.

By REV. W. A. JARREL,

Author of "Old Testament Ethics Vindicated," "Liberty of Conscience and the Baptists," "Feet Washing," "Union Meetings," "Election," Etc., Etc.

17
1734

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works."—CHRIST, through PAUL. Eph. 2: 8, 9.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8.

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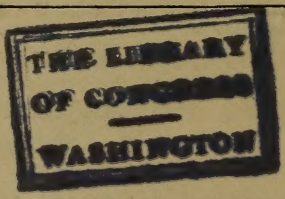

INTRODUCTION.

Alexander Campbell wrote: "I am bold, therefore, to affirm, that every one who, in the belief of what the Apostle spoke, was immersed, did, in the very instant in which he was put under the water receive the forgiveness of his sins and the gift of the Holy Spirit. If so, then who will not concur with me in saying that Christian immersion is the gospel in water."—*Christian Baptist, p. 417.* As this is the *summum bonum* of Campbellism it stands as the title to this book.

That there are Christian people in Campbellite churches the author rejoices to know.

But this is due to the gospel as preached by other than Campbellites, as to the gospel as preached by only a very few preachers, who, though among Campbellites, are not of them, or, to reading the Bible or the gospel in some other non-Campbellite book. The comparatively few Christians who are in Campbellite churches ought to immediately withdraw from them and enter the New Testament Church.

Campbellism, in its fundamentals, is, to-day, as antiscriptural as it was in the days of A. Campbell.

Though the author has written this book in only pity and love he is certain that the Campbellite pulpit and the Campbellite press and *some* of the Campbellite laymen, will find the dictionaries unable to supply them with terms of denunciation. He can but reply: "Am I therefore your enemy, because I tell you the truth?" "For if I yet pleased men, I should not be the servant of Christ."—Gal. 4:16; 1:10.

Campbellism, having no Scriptural support, adopts denunciation. All who have exposed Campbellism have suffered denunciatory persecution. Dr. Jeter, for exposing Campbellism, was thus denounced by A. Campbell: "There are not a few things in science, learning, and in religion, which Mr. Jeter will not understand till he get another head or heart. We are, indeed, sorry for his sake, that we cannot create the one or the other." "He has too recklessly dealt in assertions, and even criticisms, for which he is not qualified,either by nature, by grace, or by education." "Judge of the fidelity, honesty, or capacity of Mr. Jeter."—*Campbellism Re-Examined, pp. 7, 9.*

As to Dr. A. P. Williams' Book on Campbellism, Mr. Lard wrote: "Allow me to warn all our brethren against either buying or reading a certain cold, mean book purported to have been written by one A. P.

Williams, of Missouri. It is a sin to encourage the book, and no credit to any one to notice the man."—*Ray-Lucas Debate, p. 225.*

Not having time to count the denunciations and vulgarisms in Hand's so-called reply to Dr. Ray, I quote from another reviewer of it: "The word falsehood, false or falsely is used 54 times. The word lie or liar is used 10 times. And then many of the following classic (!) expressions have been often repeated: 'Virus of vindictive misrepresentation,' 'enormity of his iniquity,' 'slanderous thing,' 'monstrosity,' 'iniquitous concern,' . . . 'satanic paternity,' 'the devil's Text Book,' 'unblushing falsehoods,' . . .'whopper,' . . . 'unmitigated falsehoods made of whole cloth,' 'base slander,' . . . 'buzzards' glory,' 'carrion,' 'tit-bits of carrion,' 'genuine carrion,' 'choice bits of carrion,' 'rich banquet of carrion,' 'as basely false and slanderous as the devil could desire,'"etc. As examples, see pp. 4, 5, 6, 11, 12, 13, 14, 78, 87, 245, of "*Text Book Exposed.*" All this and much more of the same kind, in a volume of but 245 pages!

In my hearing, Mr. T. W. Caskey, a leading Campbellite preacher, publicly denounced the "Text Book" as being fuller of "lies" than any book he "ever saw."

Said the *Apostolic Times*: "The right way to deal with Ray is to exhibit to the people, where he makes a noise, the meanness of his character, as shown by the contents of his book." —*Apost. Times, Nov. 18, 1869—quoted in Ray-Lucas Debate, p. 224.*

For an article, in *The Standard*, of Chicago, on Campbellism, G. S. Bailey, D. D., was denounced by *The Standard*, of Cincinnati.

So has Prof. Whitsitt, of the Southern Baptist Theological Seminary, been denounced, by Campbellites, for proving that Campbellism is Mormonism.

No one who, by voice or pen, has exposed Campbellism, has escaped this persecution.

This is but an acknowledgment that Campbellism is indefensible. It illustrates that "as then he that was born after the flesh persecuted him that was born after the Spirit."—Gal. 4:29. May we have the grace to pray: "Father forgive them; for they know not what they do."—Luke 23:34.

This book is not designed to do the hopelessly blind any good. It is designed for seekers after the *truth* and to give Baptists a clearer, more comprehensive view of the great plan of salvation and of the poisonous nature of Romanism, from the Pope down to the most obscure Campbellite.

The author calls *especial* attention to the book as not *only* controversial; but as such an exposition of the law and the gospel as is adapted to—under the blessings of tne Holy Spirit, to Whom it is committed—feed the Christian, arouse and save the hypocrite, convict the sinner, lead him to Jesus and produce *genuine* revivals.

In our time there are so many—so-called—"evangelists" (God forbid that the author should reflect on the true evangelists,) whom the people run wild after, who preach "only believe, only believe,"—not preaching the repentance which *humbles the soul at the foot of the throne and prepares it to believe*, which is filling our churches with hypocrites, and which is, practically, Campbellism without the water, that just such a book as this is sorely needed.

The author has written this book in prayer, with the feeling that he must meet the Great Judge. To the author, its writing has been a spiritual feast; often making him feel:—

"Amazing grace how *sweet* the sound,
That saved a wretch like me," etc.

Bible quotations, in this book, are nearly all from the Revised Version.

With prayer that this book be a blessing to *his chil-*

dren, to the Church, to many Christians, of all denominations and to the world, the author sends it on its mission of love. W. A. JARREL.

Dallas, Texas, Aug., 1886.

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CHAPTER I.

THE HISTORY OF THE ORIGIN OF THE CAMPBELLITE CHURCH.

SECTION I. *The Campbellite Church was developed out of Stonism.* †

Barton W. Stone was born "near Port Tobacco, in the State of Maryland, December 24, 1772."—*Works of B. W. Stone, by Eld. James M. Mathes*, (a leading Campbellite writer and preacher) p. 9. In 1798, Barton W. Stone, in Kentucky, was ordained a preacher in the Presbyterian Church. He was then skeptical on some of the great doctrines of the Bible. In 1803 the Synod of Lexington, Ky., excluded Mr. Stone for some of his notions, Mr. Stone then formed a party, and claimed that it was a Church of Christ. This he organized, and changed from one thing to another, abandoning some false doctrines and taking up others. Mr. Stone died in Hannibal, Mo., Nov. 9, 1844. Let us notice some things in the history of Stonism.—*Idem* pp. 17, 19, 33.

First. Stonism was a conglomeration of Romanism.

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† Before reading this book the reader is earnestly requested to read the "Introduction," also to turn to chapter V. on the "name" for the church, in which he will see my justification for using the words, "Campbellite" and "Campbellism."

Having originated from the Romish Church, the Presbyterian Church inherited some fundamental Romish errors. These B. W. Stone received from Presbyterianism. Some of these errors are the following :

1. *Affusion in the place of baptism.* The Romish Church substituted affusion for baptism. John Calvin, who was the principal originator of the Presbyterian Church, wrote: "Whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; Churches ought to be left at liberty in this respect, to act according to the difference of countries. The very word *baptize*, however, signifies to immerse, and it is certain that immersion was the practice of the ancient Church."—*Inst. of the Chr. Relig. vol. 2, p. 491, published by the Presb. Board of Publication.* Calvin, having learned from the Romish Church to thus change God's Word, taught the Presbyterian Church to do so. B. W. Stone thus inherited affusion for baptism. Mathes says: "Sometime after the new organization had been inaugurated he—Stone—became dissatisfied with 'Infant Sprinkling.' The brethren, elders, and deacons, came together on this subject; for we had agreed previously with one another to act in concert, and not to adventure on any new thing without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely. . . . Now

the question arose, who will baptize us. The Baptists would not, except we united with them; and there were no elders among us who had been immersed. It was finally concluded among us, that if we were authorized to preach, we were also authorized to baptize. The work then commenced, and preachers baptized one another, and crowds came and were also baptized. My congregations very generally submitted to it, and it soon became general."—*Mathes' Life of B. W. Stone, p. 27.* See also *Purviance and B. W. Stone.*

2. *Infant Baptism inherited by Stone from the Presbyterian Church.* Says Neander: "It is in the highest degree probable . . . that the practice of infant baptism was unknown" in the Apostolic Churches.—*Planting and Training of the Chr. Church, p. 162.* So say historians and Biblical scholars of all creeds. The late eminent scholar, Prof. H. B. Hackett, wrote: "We are authorized to say that the opinion that Infant Baptism has any legitimate sanction from any passage in the New Testament is no longer tenable at the bar of Biblical criticism."—*Infant Baptism, by Chase, p. 78.* The Romish Church relies, not on Scripture for infant baptism, but on its assumed right to originate and change the ordinances. Says Dollinger, the Romish historian: "There is no proof or hint in the New Testament that the Apostles baptized infants or ordered them to be baptized."—*First Age of the Church, p. 318, 319.*

In a Doc. Cat., approved by Archbishop Hughes, written by "Rev. Stephen Keenan," we read: "It does not appear from Scripture that even one infant was ever baptized." The last quotation which I have made from the Life of B. W. Stone shows that while a Presbyterian he believed in infant *rantism*. He had inherited it from the Presbyterian Church. We know that the Presbyterian Church inherited it from the Romish.

3. *Presbyterian Church Government.—Inherited by Stone from the Presbyterian Church.* If anything is settled by history and the Bible, it is that the Presbyterian Church government was unknown to the first century. By changing the Romish Church government, so as to leave it about half way between the Church government of the Bible and that of Romanism, Calvin originated the Presbyterian Church government. Mathes says: "As they"—the church of Stone, "proceeded in the investigation of the subject they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded that while they continued in the connection in which they stood, they were off from the foundation of the apostles and the Prophets."—*Idem* p. 25. But, in principle and practice, Stonism retained the Presbyterian Church government. Against the church governing its own affairs, Stone says: "The majority of our congre-

gations are composed of women, boys,"—a high compliment to his mother and wife—"and girls, and of many others who have recently professed faith in Christ. Before such a tribunal a case could not with safety be tried."—*Idem, p. 324.* On p. 325, he favors a board of "elders" to attend to all the government of the Church. See chapter 30, of this book, for refutation of this notion.

4. *Baptismal Regeneration,—Inherited by Stone from the Presbyterian Church.* In a Cat. by "The Most Reverend Doctor James Butler, Revised and Improved and Recommended by the four R. C. Bishops of Ireland," on p. 46, we read: "What is Baptism? Ans. A sacrament which cleanses us from original sin, makes us Christians and children of God and heirs of the kingdom of heaven. Does Baptism also remit the actual sins, committed before it? Yes; and all the punishment due them." This doctrine, the Presbyterian Church inherited from the Romish. John Calvin wrote: "We ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole life. . . . I know that it is the common opinion, that remission of sins, which at our first regeneration we receive by baptism alone," etc.—*Inst. Chr. Relig. vol, 2, pp. 478, 479.* Calvin ingrafted this error into the Presbyterian Church. As a few examples of Presbyterian testimony: Matt. Henry, in his Treatise on Bap., says: "Baptism wrests the key of the heart out of the strong man armed, that

the possession may be surrendered to him whose right it is. The water of baptism is designed for cleansing from the spots and defilements of the flesh. In baptism our names are engraved upon the breastplate of the high priest. This is the efficacy of baptism; it is putting the child's name into the gospel grant. We are baptized in Christ's stead; that is, God doth, in that ordinance seal, confirm, and make over to us all the benefits of the death of Christ."—*Quoted by Rev. J. R. Graves, LL. D., in The Baptist.* Also quoted in *Howell on Communion.* Commenting on Eph. 5:26 Matt. Henry says: "The instrumental means whereby this is effected"—i. e., the soul saved—"are the sacraments, particularly the washing of baptism and the preaching and the reception of the Gospel."

Dwight, in his "System of Theology," as quoted by J. R. Graves: "When children die in infancy, and are scripturally dedicated to God in baptism, there is much and very consoling reason furnished to believe that they are accepted beyond the grave." Says James Bannerman, D. D., Professor of Apologetics and Pastoral Theol. New College, Edinburgh; author of Inspiration, the Infallibility, Truth and Divine Authority of the Holy Scriptures:"—"The supernatural efficacy connected with baptism and owing to the presence of the Spirit of God with the ordinance, is an efficacy competent to infants as to adults . . . . Admit that this grace is conveyed in any given case through the channel of baptism to the believing adult and you ad-

mit a mystery." Again: "By the act of baptism . . . . his name is put into the covenant with his God." Again: "I think there is some reason to think . . . . that in the case of infants regenerated in infancy, baptism is ordinarily connected with such regeneration." Again: "It is baptism that gives the baptized infant a right of property in the blessings of the covenant." Again: "In the sign of the covenant thus administered to the child, and linked, as we believe, in such a case, to a new spiritual life, *there is ground of hope and consolation to a bereaved but Christian parent beyond all price.*" (My italics.) This, Mr. Bannerman, a few lines further on, partly explains, in the words: "In its case the baptism with water and the baptism with the Spirit *were bound up in one.*" (My italics.) *The Church of Christ, by Bannerman, vol. 2, pp. 110, 111, 119, 120.* From other expressions, if taken alone, you would think Mr. Bannerman did not believe what the above quotations teach. A Presbyterian, not long ago, in the *Presbyterian Journal*, says: "Permit me, an illiterate man, to say I can not believe your doctrine that all infants dying in infancy are saved, no more than I could that all adults are. I think it is the way to universalism. I would like to have you give me proof from God's Word in your valuable paper. I know there are thousands of Presbyterians who believe as I do." Doubtless baptismal regeneration has had its influence in misleading this Presbyterian. Dr. Nevin, formerly a

Professor at Princeton: "The Church makes us Christians by the sacrament of baptism, which she always held to be of supernatural force, for that very purpose."—*Quoted by J. R. Graves, from Pritchard on Bap., p. 124.* The late Dr. Charles Hodge, of Princeton: "The Bible teaches that the sacraments are the signs of spiritual blessings."—The Way of Life, p. 21. Again: "We should greatly err, however, if we supposed they were merely signs. We are taught that they are *seals;* that they were appointed by Christ to certify to believers their interests in the covenant of grace. Among men a seal is used for the purpose of authentication and confirmation." p. 262. Again: "The sacraments are the *seals* of the covenant."—p. 263–4. Again: "The sacraments are efficacious means of grace, not *merely* exhibiting to, but actually *conferring* upon those who worthily receive them, the benefits which they represent." "The sacraments have not *only* the influence due to the lively exhibition of truth, but as a *means* of God's appointment, and attended by his Spirit, they become *efficacious* signs of grace, *communicating what they signify.*"—p. 265, quoted by Thos. Armitage, D.D., (My italics.) Again says Dr. Hodge: "We are baptized in order that we may be united to Christ, and be made partakers of his benefits. Thus baptism unto repentance is a baptism that the remission of sins may be obtained."—*Quoted by J. R. Graves, from Pritchard on Baptism, p. 124.* In the great work of

his life, completed just before his death, Dr. Hodge says: "Baptism is *not* only a sign and a *seal;* it is also a *means* of grace, and the promises of which it is the *seal*, are assured or fulfilled to those who are *baptized*, provided they believe." Of infant *rantism*, he says: "What is to hinder the *imputation* to them of the righteousness of Christ, or their receiving the *renewing* of the Holy Ghost, *so that* their whole nature may be developed in a state of reconciliation to God? Doubtless this often occurs; but whether it does or not, their baptism stands good; *it assures* them of salvation, if they do not *renounce* their baptismal covenant."—*Hodges' Systematic Theology, Vol. 3, pp. 589, 590.* (My italics.) In the chapter whence I make this quotation, is much to the same effect. In the same chapter Dr. Hodge makes a few statements seemingly contradictory to this. In carefully studying the chapter, I am impressed that the venerable doctor could hardly swallow baptismal regeneration; and yet could not do otherwise. With the volumes before me I read the quotation to a learned Presbyterian minister, a former Princeton student, who could not tell what to do with it, and who said to me: "May he not be right?" The Presbyterian Confession of Faith, on baptism, says:

"Grace and salvation are not so inseparably *annexed* unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. The *efficacy* of baptism is not tied to the

moment of time, wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and *conferred* by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto."—*Chap. 28, Secs. 5, 6.*

Again: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and a *seal* of the covenant of grace, *for* his ingrafting into Christ, of regeneration, and of his giving up unto God," etc.—*Chap. 28, Sec. 1.* (My italics.)

Webster: "That which confirms, ratifies, or makes suitable; assurance; that which secures, makes reliable or stable."—*Dic.* Now, if the ratification, confirming, assuring, making stable, reliable and secure, and securing of anything is essential to it, most certainly, this doctrine that baptism seals, teaches that, in some way or some how, baptism literally *saves* us. So *Sec. 88,* of the "Shorter Catechism" says: "The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer; all of which are made effectual to the elect for salvation."—*Ques. 88. Ques 99:* "How do the sacraments become effectual *means* of salvation? A. The sacraments become *effectual means of salvation,* not from any virtue in them, or in him that doth administer them,

but only by the blessing of Christ, and the working of the Spirit in them that by faith receive them." (My italics.) Should it be answered: Yes, but the answer says they save, "not from any virtue in them, or in him that doth administer them, but by the blessing of Christ," I reply, that is just what the Romish Church —which none deny, believes in baptismal regeneration —says. Thus *Butlers's Cat.* says "the sacraments" are "means"—the very word used in the Pres. Cat.— by which "we obtain the grace of God." Again *Butler's Cat. Ques:* "Whence have the sacraments the power of giving grace? Ans. From the merits of Christ which they apply to our souls."—p. 45. † Summers, a leading Methodist writer, rightly explains baptismal regeneration:

"Sometimes the advocates of the doctrine speak of baptism as *regeneration*, sometimes as the *instrument* of regeneration: sometimes as taking effect *ex opere operato*, by its own inherent virtue—sometimes *ex opere operantis*, in view of the faith and prayers of the parties concerned, whether subjects or sponsors, and sometimes in consequence of eternal election."—*Summers on Bap. p. 25.*

S. Miller, D. D., of Princeton says:

"The doctrine referred to, as held by some Protestants, in its most objectionable form appears to be this: that the change which the Scriptures designate

† Chapter 12, of this book, on Campbellism and baptismal regeneration, shows that this is precisely the Campbellite doctrine.

by the term *regeneration*, is always attendant upon, and *effected by*, the rite of baptism, when duly administered. . . In short the position that the inward *grace* of regeneration always *accompanies* the outward sign of baptism; that they are inseparable; that the one cannot exist without the other; that he who has been thus regenerated, if he die without falling from grace, will certainly be saved; that baptism is *essential* to salvation."—*Quoted in the J. R. Graves and Alex. Campbell Discussion, pp. 78, 79.*

Kitto: "That it"—baptism—"is a direct instrument of grace; the application of the water to the person by a properly qualified functionary, being regarded as the appointed vehicle *by* which *God* bestows regenerating *grace* upon men. This is the Romanist and Anglo-Catholic view."—*Cyc. Biblical Lit., in the Graves Campbell Debate, p. 79.*

"According to some sections of the Christian Church . . . the change"—regeneration—"is inseparably *involved* with Christian baptism in all cases; while others do not acknowledge any *essential* connection between baptism and regeneration. In the view of the former, baptism constitutes always a real point of transition, from the natural to the spiritual life. The *grace* of baptism is the grace of regeneration; the laver of baptism is the laver of regeneration, not merely in any *formal* sense, but in a *real* and living sense—or at least so that every baptized person—has already become a Christian truly, although he may fall

from the grace that he has received . . . In the view of others regeneration is a special, conscious process'' —what Baptists term a ''heart felt'' change, ''heart felt religion''—which takes place independently of baptism, or of any other outward ceremony. It implies a *sensible experience*''—so often ridiculed by Campbellites—an awakening whereby men come to see the evil of sin, and the divine displeasure against sin, and through the Holy Spirit are born again, put away their former evil life, and begin to live a new divine life; and many Christians have spoken with the rapture of this experience''—reader have you?—''of its thoroughness, its suddenness, its immediateness.''—*Universal Knowledge, vol. 12, p. 208.* (All the above italics mine).

As to mere water regenerating, as Dr. Hibbard, a standard Methodist writer, remarks: ''No one ever believed that baptism or the outward washing, regenerates; but only that a person is regenerated *at* baptism, and that regeneration is a *necessary* part of the sacrament, of which baptism is the other part. . . The question is, Has God appointed that regeneration should ordinarily accompany baptism?''—*Hibbard on Baptism, Part I, p. 279.* (My italics.)

These writers agree that baptismal regeneration does not mean that water alone regenerates, but that it is a condition of a means by which God regenerates. In this they rightly define baptismal regeneration.

William Norton, of England, therefore rightly says, of my last quotation from the Presb. Cat., "Except as to the intention of the administrator, this is precisely the doctrine of Rome." Summers says: "The Reformers varied very little from the teaching of Rome on this subject."—*On Bap. p. 128.*

Fairbairn: "Baptism is spoken of as a *saving*, in consequence of its being a *purifying* ordinance. . . . This is virtually admitted by Steiger who . . . . is obliged to regard the water as the instrumental means of salvation."—*Typology, by Fairbairn, vol. 1, p. 274.* "Christian Baptism . . . is designed to bring the individual that receives it under those vital influences that purge away the corruption of a *fleshly* nature, and cause the seed of the divine life to take *root* and grow for the occupation of a better inheritance."—*idem, p. 64.* Speaking of the "transmission of grace, necessary to effect the requisite change," Fairbairn says, of baptism: "It exhibits that grace . . . and makes the subject of the ordinance bound to use it for the accomplishment of the proper end."—*idem, p. 315.* W. C. Davis, in his "Lectures on Pauls' Ep. to the Romans, with Critical Notes and Observations," "published by the Gen. Conv. of the Independent Presb. Church, Charleston, S. C., says:

"Some think that all infants dying in infancy will be saved. But this notion is totally unfounded, and has no support in the Word of God . . . God has

never promised a single saving blessing to an unbeliever or his children, and there is no ground to hope for what God has never promised to grant."—*pp. 292, 293, quoted by D. Shaver, D. D., in Tex. Baptist Herald.*

This is but the logical deduction from all the Presbyterian talk about baptism bringing the child into God's covenant, and about Baptists neglecting their children by not sprinkling them. So Dr. Charles Hodge says: "Infants have always been baptized for the remission of sin, and men have ever been regarded by the Church as born in sin."—*Systematic Theol. by Hodge, vol. 2, p 191, quoted by J. R. Graves, LL D.* The Heidelburg Cat., on the basis of the father of the Presbyterian Church—John Calvin,—adopted in 1652, which is the standard of the Dutch and German Reformed Churches of Europe, and its "use," "so recently as 1870," "authorized" by the Presbyterian Church of the United States."—*See Schaff Herzog Ency. vol. 2, p. 960*—teaches baptismal regeneration. In 1863 its adoption was celebrated and a handsome centenary edition of it published in this country, suitably edited by prominent divines, with an elaborate historical introduction. After laboring, throughout 100 pages of the Introduction to this Cat., to prove that baptismal regeneration with the instruction therewith connected, form the very basis of Christianity, they say:

"The Heidleberg Cat., is constructed on this scheme

of Christianity altogether . . . It is not intelligible on any other ground; and with the giving way, accordingly of the old belief in baptismal grace and educational religion, we find that it has, in fact, lost its hold upon the practice of our modern churches altogether."—*Pp. 112, 113.*

"The *Baptist principle*, as it may be called, has entered widely into their theology and church life, bringing them to make large concessions practically to the unchurchly spirit around them; so that they find it hard to bear up against its assumptions and pretensions, and are more and more in danger always of being swept away from their ancient moorings, and driven forth into the open sea of spiritualistic fanaticism and unbelief. This," they go on to say, "unquestionably is the great reason why in certain quarters within these communions"—they mention the various Pedo-rantist bodies of the country—"such small stress has come to be laid on infant baptism."—*p. 115.*

A little farther on, returning to their lamentation over the giving away of baptismal regeneration, etc.:

"We are surrounded now, as we have just seen, with a wholly different practice, which is the fruit and evidence of a wholly different faith. What that faith is, or rather what it is not, has been mentioned already in general terms. It is the absence of all belief in that side of Christianity, which is represented to us in the idea of the Church as being in any way the organ and

medium of grace for the children of men. In this respect our modern sects are all of one mind. . . . . They are all of them thus constitutionally Baptistic ;† having no power to see in the church, membership of infants and young children ‡ anything more than an empty form, and never daring to make any practice earnest with the thought of their sanctification to God."—*Pp. 118, 119.*

A physician, in the *Examiner*, of N. Y., quoted from an article, by Rev. R. H. Lunde, M. A., in the *Sunday Magazine*, of March, 1867, edited by the late Dr. Guthrie, entitled, "The Crown Without the Conflict, Musings on the Death of Children:"

"In reference to the children of the ungodly dying in childhood, Scripture, for wise reasons, has not broken silence, and however strong the grounds of hope may seem to be, we will go no farther than the record of the written word—we too will keep silence. But as regards the children of Christian parents cut off in infancy, the same infallible word does warrant us to speak with confidence."

Presbyterians know their children saved because

† Doubtless much more so than formerly. But Baptists vs. Campbellites and Pedo-rantists have yet much ground to fight over before this is wholly true—before baptismal regeneration is wholly abandoned by them.

‡ In regard to the membership of "young children," these writers misapprehend the position of Baptists. While rejecting infant baptism, Baptists believe in the baptism and the Church membership of all "young children" which are of sufficient age to repent and believe,and which have done so.

they have been sprinkled into the covenant. This same physician says:

"I have observed in the case of infants who are sick and apparently about to die 'unchristened,' that the parents, whether professing Christians or not, are powerfully impressed with the belief that the ceremony is in some undefined way connected with their child's salvation—hence they rush off for a minister who performs the ceremony to please the anxious parents. . . . I remember once, during the prevalence of a very fatal epidemic of scarlet-fever, meeting a Presbyterian clergyman on the road, who told me that so many children were dying from the fever that he had been around among the families under his charge baptizing—'just,' said he, 'as you would go around vaccinating them during the appearance of small-pox.'"

A Baltimore correspondent of the *Western Recorder*, of Louisville, wrote:

"A Presbyterian mother of this city lost a child with scarlet fever. It had never been 'baptized.' She was sorely troubled that it died without 'baptism.' In a few days another child was taken sick with the same disease. She sent immediately for her minister, a distinguished divine, to baptize it. He said to her, 'If I baptize this child, and thus relieve your fears about its salvation, where is the soul of the other child that was not baptized? If my church forces me to do it, I will either join the Catholic church, that believes

baptism to be a saving ordinance, or join the Baptist Church, where they baptize none but those they believe are saved.' ''

I do not say that Presbyterians generally believe, fully, in baptismal regeneration. Some do not, in the least, believe in it. But their Confessions and Catechisms teach it, and a large number of their standard writers teach and believe it. In a paper, read before the Freeport Presbytery, of Illinois, about ten years ago, signed by the Committee of the Presbytery —viz., Rev. Ben. E. S. Ely, E. A. Elfeld, Mead Holmes—and published in *The Interior*, I find: "Baptismal regeneration . . . sometimes found in churches which repudiate the doctrine." To prove that a church repudiates baptismal regeneration, whose Confessions, Catechisms, ablest writers, in some way, openly, avowedly, or in ambiguous terms, teach it, would certainly be a rare feat of logic. This Committee farther says: "The truth is that with many who disavow their belief in baptismal regeneration there still exists a *superstition* or social influence leading them to desire that their children may be baptized." (My italics.) In *The Gospel in Ezekiel*, Dr. Guthrie, one of the greatest Presbterian writers, says:

"Prone as we of Scotland are to boast that our fathers, with Knox at their head, came forth from Rome with less of her old superstition than most other churches,† to what else than some lingering

† Here, the Doctor honestly acknowledges that the Presbyterian and all other Churches, which come from "Mother Rome," set up to housekeeping with some of the furniture which they brought with them when they set up for themselves.

remains of Popery can we ascribe the extreme anxiety which some parents show to have baptism administered to a dying child? Does not this look like a rag of the old faith? It smells of the sepulchre. . . . Is there not reason to suspect that, at the root of this anxious and unnecessary haste, there lies some lurking feeling that baptism, if not essential, is at least serviceable to salvation, and has connection, near or remote, with regeneration or remission of sins?"—*Quoted by J. R. Graves, LL.D.*

William Anderson, LL.D., one of the ablest of recent Presbyterian writers, says: "There is yet detectable among our Presbyterian population an impure leaven of the superstition of water-baptism sanctification."—*Anderson on Regeneration, p. 25.*

Coming from the Presbyterian Church, we can† therefore, readily see how Stonism taught baptismal regeneration. Stonism inherited baptismal regeneration by the very influence by which the sixteenth century Reformers inherited it from the Romish Church. When Stonism originated, the Presbyterian Church held much more tenaciously to its standards than it now does. Baptists have, since that, so far taught Presbyterians the doctrine of justification by

‡ I have, in this chapter, devoted much space to this point, for the reason that the Campbells, as well as Stone, came from the Presbyterian Church, and from it inherited the doctrine of baptismal regeneration, as much as Stone did. It explains the origin of baptismal regeneration, so tenaciously held by Campbellism.

faith *alone*, that any split off from them now would not be so likely to believe in baptismal regeneration. Mr. Stone abandoned baptismal regeneration for infants, but retained it for adults.

Says Mr. Stone, of A Campbell:

"I saw no distinctive feature between the doctrine he preached and the doctrine we had preached for many years, except on baptism for the remission of sins. *Even this I had once received and taught*, as before stated, but had strangely let it go from my mind"—this statement shows that Mr. Stone did not see it in the Bible, as he would not have forgotten it, had it been there—"till brother Campbell revived it afresh." *Life of B. W. Stone, by Mathes, p. 29.*

On the previous page, Mr. Stone says, of this doctrine: "Into the *spirit* of the doctrine I was never fully led, until it was revived by brother Alexander Campbell, some years after." (My italics in both quotations). Thus, from the Romish Church, through the Presbyterian Church, Stonism inherited baptismal regeneration.

Second. Stonism abandoned some of the great fundamental truths held by the Presbyterian Church, and substituted infidelity for them. (1) Says Mr. Stone: "My own views of the Son of God are that he did not begin to exist 1820 years ago, nor did he exist from eternity."—*Life of B. W. Stone, by Mathes, p. 66.* "All must acknowledge that the only true God can not suffer; for he was as happy during the suffering

of Jesus, as he had been from eternity. I ask, who suffered on the cross?"—*Idem, p. 63.* Of the divine attributes Mr. Stone says: "But we ascribe them to him because the Father dwells in him."—*Idem, p. 81.* As well ascribe them to any Christian, since Paul says that the Christian is "the temple of God." 1 Cor., 3: 16, 17. Mr. Stone, while claiming to believe in the divinity of Christ, admitted that he did not believe the common doctrine of His Deity. He admits: "We have also been charged with denying the Son of God; or in other words, his divinity."—*Idem, p. 58.* This denial he disclaims; then utters such blasphemous utterances as above quoted! On p. 82, Stone says: "The common prejudice of education may bear hard against some of these sentiments." Other denominations, whose doctrine on the person of Christ, he ridiculed, have never, on this, been called in question by any true, evangelical Christian. How can Stone's and theirs both be right? If the Christian world is "sound" on the Deity of Christ, Stonism was certainly "unsound." The above utterances can be made by no true Christian. Hence, on John 17:5, Stone says: "The person praying was not the very God."—*Idem, p. 68.* (2.) Denying the Deity of the Son of God, Mr. Stone repudiated the Atonement. Stone says: "The views many of us have on this doctrine subjected us to more reproach than anything else."—*Idem, p. 85.* "If all our iniquities were imputed to Christ and borne away by him; and if he

suffered the punishment due to our sins, then the whole world are freed from all punishment "—*Idem*, *p. 102*—commenting on Isa. 53. After perverting, in the Unitarian manner, a large number of Scriptures, teaching the Atonement, he says: "Surely from none of these cases can the doctrines of the imputation of sin, and vicarious punishment be deduced."—*Idem*, *p. 103*. "I have often wondered why divines, leaving the plain explanation of Isa. 53, as given by Christ and his Apostles, are yet continually pressing this chapter in support of the imputation of sin and of vicarious punishment."—*Idem*, *p. 107*. "On the satisfaction of Christ:" "This scheme appears to me to be unscriptural, or not found in the Bible. It is never said that the blood of Jesus Christ did satisfy God's law or justice, or that it was ever designed to satisfy them."—*p. 119*. "The imputed righteousness of Christ is not once named in the Bible." *Page 127*. "The notion of the law being made infinite was introduced to prove that sin was an infinite evil."—*Idem*, *p. 132*. "That Jesus was the substitute, the federal head, the representative of mankind, is often asserted, but never proved from the Bible. These names, nor their ideas attached to them by scholastic divines, I have not found in that book." —*Idem p.141*. See, in refutation of such statements: Isa. 53; Heb. 9:14; 13:12; 10:10; 1 John 1:7; Rev. 1:5; 1 Pet. 2:24; John 1:29; Rom. 10:4; 5:19; Gal. 3:13; 1 Cor. 6:20; 7:23. *Passim*. The

denial of the Atonement is the concomitant of the denial of the deity of Christ. Wherever the one doctrine is denied, the other is, most always, either denied or doubted. These being the core and essence of the Bible, their denial is infidelity; and the more to be dreaded infidelity when held under the garb of Christianity. Stealing the "livery of the court of heaven" to serve the Devil in, is nothing to wink at. In allusion to Christ, in his character as God, and as suffering as our vicarious substitute, Paul said: "If any man love not the Lord, let him be anathema."—1 Cor. 16:22. (3). Stonism denied the doctrine of human depravity, as taught in the Bible. Says Mr. Stone:

"But it is warmly contended that a sinner cannot believe, because he is spiritually dead. The meaning of the doctrine is that a sinner must be quickened or made spiritually alive before he can believe. The Bible teaches that this is as opposite to the truth as light is to darkness."—*Idem, p. 147.*

This Campbellite error is refuted in Chap. 11 of this book. (4). Stonism denied that faith is the "gift of God," and held "that testimony alone produces Scriptural faith."—*Idem, P. 149 to 143.* (5). Stonism denied that the Spirit of God regenerates, produces repentance, faith—the new life. He says: "As faith precedes the receiving of the Spirit, by us, it necessarily follows that it precedes the operation of the Spirit in us."—*Idem, p. 144.* He denies repu-

diating the doctrine of the operation of the Spirit—yes, denies it, emphatically, in the very face of such statements as the above! But, then, as now, Christians understood him to repudiate the operation of the Spirit. For he says: "We have been frequently charged with denying the operations of the Spirit."—*Idem, p. 142.* How, in the name of all reason, can a reasonable man, denying the Scriptural doctrines of human depravity, the infinite nature of the divine law, the atonement, Deity redeeming us, see any necessity for the Spirit to regenerate the soul? If the law is not infinite, if man is but partly depraved, needing no vicarious Savior, he certainly, as little, needs the Spirit to create him anew in Christ Jesus. See chapters 16 and 17, of this book. (6). Stonism repudiated any formal or written Confession of what we believe, as a help to unity, and a preventive of error imposing on us. Mr. Stone said: "We have neither made nor adopted any party creed; but have taken the Bible as our standard."—*Idem, p. 158.* Holding all these errors, it looks very much like they had taken, in truth, the Bible as their "standard" !(?) See refutation of this deceptive pretense in Chap. 33, of this book. (7). Stonism took the name "Christian" as the distinguishing name of the Church. He says: "We have taken the name Christians . . There are party names too many in the world."—*P. 159.* See Chap. 5, of this book, for refutation and *expose* of this. (8). By taking that name Stonism designed

to unite the Christian world. He says: "Our very profession is leveled at the destruction of partyism, as the bane of Christianity."—*Idem, pp 157—160, 332, 334.* [9]. Stonism built itself upon the common foundation of sects, viz.: the apostasy and harlotry of the Blessed Bride of Christ—the Church of Christ. Said Stone:

"By a comparison of the present state of Christianity with what it once was, all are brought to the conviction that we are yet in the apostacy—under the reign of the man of sin—yet in Babylon—yet in the wilderness."—*Idem, Pp. 259, 332. See Life and Times of Elder Ruben Ross, p. 241,* for more testimony on origin of Stonism. For refutation of this, see chapter 10, of this book.

Third. Stonism was the beginning of the Campbellite Church.

Says J. M. Mathes: "The writings of FATHER STONE, constituted, so far as we know, the first public documents written since the commencement of the Protestant Reformation, in favor of the name 'Christian' as the Scriptural designation for all the disciples of Christ, and the union of all Christians upon the Bible *alone* to the exclusion of all party names, human creeds and confessions of faith."—*Idem, pp. 5, 6.*

Mr. Wilmeth, editor of the "*Christian Preacher*," in his debate with D. B. Ray, said: "Barton W. Stone began this work before Alexander Campbell was heard of." To make this statement more evident, that

Stone was the originator of the Campbellite Church, no comment is necessary.

SECTION II. *Work of the Campbells in originating the Campbellite Church.*

1. Says Prof. R. Richardson, of Bethany College, a leading Campbellite:

"The religious society . . . designated in different sections, as 'Baptists,' 'Reformed Baptists,' 'Reformers,' or 'Campbellites,' had its origin in an effort made a few years since, to effect a union of the pious of all parties. . . This was at first proposed by Thos. Campbell, who had been a minister of high standing in the 'Secession' branch of the Presbyterian church, in the north of Ireland."—*Relig. Denom. p 224, published by Desilver.*

Says A. Campbell: "The first piece that was written on the subject of the great position appeared from the pen of Thomas Campbell, Senior, in the year 1809."—*Christian System, by A. Campbell*, p. 8.

2. The work of Thos. Campbell, was taken up and completed by his son, A. Campbell. Of A. Campbell:

"He was educated at the University of Glasgow, and came to America as a licentiate of the Seceder Church of Scotland. His father, a minister of the same denomination, had been for years settled in Western Pennsylvania. Young Campbell had expected opposition to his changed views in theology, but found his father altered and liberalized. . . . Under him he continued his studies and preached his

first sermon July 15, 1810. He rapidly became widely popular. Many regarded the views of both father and son as both novel and objectionable; hence they and the few who first sided with them *formed* an isolated congregation, called 'The Christian Association,' organized as the 'Brush Run Church,' with Thomas Campbell (1763-1854) the father, as its Elder, several deacons, and Alexander Campbell as its licensed preacher."—*Schaff-Herzog Ency., vol.* 1, p 377.

Says Frederick D. Power, a leading Campbellite preacher, and pastor of the Campbellite Church at Washington, D. C., at the time of President Garfield's death: "In 1811 he"—A. Campbell—"publicly advocated the principles already stated, and had *organized* the first regular organization at Brush Run, Penn., May 4, 1811, with thirty members."—*Idem*, p. 644. In his speech, at the "unveiling of the bust" of A. Campbell the late Hon. Jeremiah Black, Ex-Attorney General of the U. S., a Campbellite, says of A. Campbell: "The little band of disciples gathered around *him* at first, and whom the world, in derision, called by *his* name."

Mr. Charles V. Segar says: "Alexander Campbell soon became chiefly and prominently known as the recognized *head* of a new religious movement. . . . *Out of this* movement has grown a people, who choose to call themselves Christians or Disciples.—*Segar's Life of Alex. Campbell, p. 25.—quoted by American Baptist Flag.*

In 1847, A. Campbell carried to Europe an introduction from Henry Clay, which reads:

"Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the *head and founder* of one of the most important religious communities in the United States."—*Memoirs of Mr. Campbell, vol. 2, p. 548—quoted by American Baptist Flag.*

In a series of lectures on Campbellism, delivered by Eld. T. P. Haley, pastor of the first Campbellite Church of St. Louis,—about eight years ago—delivered in his own church, we read:

"The term Campbellism in this lecture is therefore used to indicate the 'views,' 'the teachings,' or the 'system of doctrine, or the body of divinity first promulgated in the United States by the Campbells, Thomas and Alexander, father and son."

After giving an account, too lengthy to give here, of the Thomas Campbell experience in the Presbyterian Church, Mr. Haley says: "Mr. Campbell therefore proposed a special meeting. . . . The time appointed having arrived, there was a very general assemblage at the place designated." After telling how Mr. Campbell enunciated the new doctrines, which he says, "to many was a new revelation," Mr. Haley says: "They had thus a well defined basis of action. . . It was from the *moment that these significant words*

were uttered and accepted that the *more intelligent* ever afterwards *dated* the formal *commencement* of the current reformation, which has been styled Campbellism. . . . Thus stood the monument when Alexander Campbell, son of Thomas Campbell, arrived in this country, in the year of our Lord, 1809. . . . After a most careful examination of the principles . . . he gave them his hearty approval, and entered, with all his rare ability, side by side with his father, in their promulgation and defense. Both members of the Presbyterian Church, and accepting, in the main, the *doctrines of the confession.*"—Just where they got baptismal regeneration, and some other errors,—"they did not at this time entertain the remotest idea that their principles would lead them to a renunciation of Presbyterianism, much less result in the *establishment of another religious body* in this country."—from the *Daily Globe-Democrat.* (All the italics in the preceding quotations are mine.)

3. Alexander Campbell, having taken up, and completed the work of building the Campbellite Church, from the foundation as laid by his father, Thomas Campbell, is universally regarded by all honest, intelligent people, as the father, founder or originator, of the Campbellite Church. The testimonies, just quoted, clearly establish this. Hence all honest men, who know the facts, speak of Alexander Campbell as the founder of the Campbellite Church. As a few illustrations: "Mrs. Alexander Campbell, widow of

the divine, *who founded* the Church of the Disciples, resides at Wheeling, and is over eighty years old. —*Frank Leslie's Sunday Magazine, for Feb. 1884 —quoted by Am. Bap. Flag.* The weekly *Inter-Ocean*, of March, 1882, of a Mrs. Thompson, says: "She is the daughter of Alexander Campbell, the *founder* of the religious denomination bearing his name."—*quoted by Am. Bap. Flag.* The same paper quotes the *N. Y. Times*: "There has been in session here this week the General Missionary Society of the Christian or Disciple Church. This sect was *founded by Alexander Campbell.* His widow was present at the meeting and the general figure of interest. . . Mrs. Campbell, though eighty years old, is still vigorous."† At the laying of the corner stone of the "Garfield Memorial Church," Mr. Hinsdale, the President of Hiram College, Ohio—Campbellite, as reported in the *Globe-Democrat*, "then delivered an address of great length, giving the history of the Christian Church, (Campbellite) from the *organization*, at Washington, Pa., by Thos. Campbell, father of Alex. Campbell, to the present time." "John Burns has brought out a fine book, 'The Home Life and Reminiscences of Alex. Campbell.' Campbell was the founder of the denomination known by his name, and also as Christians and Disciples."—*Globe-Democrat.* [My italics].

† An able writer, commenting on this, well says: "As this woman was the second wife of the father of the Campbellite Church she may be regarded as the step-mother of that Church."

Webster's Unabridged Dictionary: —"Campbellite—[From the Rev. Alex. *Campbell*, of Virginia.] (Eccl. Hist.) One of a sect . . who considers all other Christians as having departed from the simplicity of the Gospel." See *Jeter on Campbellism*, p. 16, etc; *Life and Times of Elder Reuben Ross*, pp. 359—362. For farther illustrations upon this point see chap. 2.

I have, seemingly,—to some—multiplied, to a needless extent, the testimonies and the illustrations to Alexander Campbell being the founder of the Campbellite Church. But, I have done so, because some Campbellites are ever ready to deny that Alexander Campbell is the father of their church. They deny it because its admission *exposes* the absurdity of the Campbellite statement, that the Campbellite Church was "organized on the day of Pentecost." At the same time, to not deny it,is to admit the Campbellite Church 1800 years too young to be the Christian Church. Its admission, also, proves the Campbellite Church is not the Christian Church, inasmuch as the Christian Church was founded by Jesus Christ, not by A. Campbell.

CHAPTER II.

HISTORY OF THE ORIGIN OF CAMPBELLISM.—CONTINUED.

SECTION I. *The Campbells began and carried forward their new Church, on nearly all the same principles and the same profession with which B. W. Stone began and carried on his.*

The origin and the foundation of the new Church of the Campbells are:

1. Baptismal regeneration.

2. Denial of the Scriptural doctrine of human depravity.

3. Denial of the Scriptural doctrine of the Spirit of God regenerating the soul.

4. Denial of faith as "a gift of God."

5. Repudiating Confessions of Faith.

6. Taking certain true or imaginary Scriptural names for the Church, as a means of uniting all professors of Christianity into one Church, and as making it a true Church.

7. The common foundation of sect builders, viz: the assumed harlotry or apostasy of the blessed Bride of Christ—the Church of Christ.

8. As to the position of the sect of Campbell on the Deity of Christ and the Atonement, it is such a con-

troverted question as to what it does believe, that I leave that for another connection.

9. Like Stonism, Campbellism came out from the Presbyterian Church.

10. Like Stonism, Campbellism began with infant and adult rantism.†

Says Mr. Campbell: "Infant baptism and infant sprinkling, with all infantile imbecility, immediately expired in our minds . . This foundation of the Pedobaptist temple being instantly destroyed, the whole edifice leaning upon it become a heap of ruins." *Christian System* pp. 9, 10. So Mr. Haley says of the Campbells:

"Both members of the Presbyterian Church, and accepting in the main the doctrines of the confession, they did not, at this time, seem to entertain the remotest idea that their principles would lead them to the renunciation of Presbyterianism."—In *Globe-Democrat.*

As the nine points, above enumerated, are to supply the principal subjects for notice in this book, I have not deemed it expedient to here supply the proof that they were and are the doctrines of Campbellism, as begun by the Campbells. In the chapters devoted to them the reader will find the most overwhelming proof that they were the doctrines of the Campbells, and are the doctrines of the Campbellite Church.

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†From *rantismos* (ῥαντισμός) sprinkling.

SECTION II. *1. The Campbellite Church began as a mere experiment and project.*

Says A. Campbell: "None of us, who *got up* or sustained that *project*, was then aware what havoc that said principle, if faithfully applied, would have made of our views and practices on various points. When we take a close retrospective view of the last thirty years . . . we know not how to express our *astonishment* better than," etc.,—*Christian System*, p. 6. (My italics.)

Webster defines "project": "That which is projected or designed; a scheme; a design; something intended or devised; a contrivance. An idle scheme; a design not practicable; as, a man given to projects." Crabb, one of the highest authorities upon the English language, says: "A project consists most in speculation."—*Eng. Synonyms.* Webster: "An ingenious man has many projects, but if governed by sound sense will be slow in forming them into designs."—*Dic.* Rogers: "In the various projects designed for human happiness, devised by human reason, there appeared inconsistencies not to be reconciled."—*Idem.* Whichever sense Mr. Campbell used the word "project" is equally fatal to the claims of the Campbellite Church, that it is the Christian Church. If in the better sense, surely it is fatal to the claim; since the Christian Church was never "*got up*" by man, and is not a human "scheme," "design," "contrivance." Whichever sense Mr. Campbell intended

for "project," it is certainly true of the Campbellite Church in both senses. Mr. Campbell proceeds: "The application of the principle already stated trimmed us so naked that we strongly inclined to suspect its fallacy"—By the way, does not this look very much like the pretension of Campbellism, that it is guided by the Bible, is true?—"and had well-nigh abandoned it as a deceitful speculation." Reader, let me stop and ask you, before God: Do you think the Church of Jesus Christ originated in this manner? Mr. Campbell continues: "*Time*, however, that *great* teacher,"—all this time, Mr. Campbell was professing to be guided by the Bible as his teacher!—"and experience, that great critic, have fully assured us that the principle is a salutary one; and that, although we seemingly lose much by its application, our loss consists only in *barren opinions*, *fruitless speculations*, and useless traditions"—a glorious (?) origin for the Christian Church!—"that only cumber the ground and check the word, so that it is in a good measure unfruitful. . . . . We were not, indeed, at first apprised of the havoc which our principles would make upon our opinions. . . . . Hence, since we put to sea on board this bottom, *we have been* compelled to *throw overboard* some opinions once as *dear* to us as they now are to those who never thought of the difference between principle and opinion."—*Christian System*, *pp.* 7, 9.

2. *The Campbellite Church began with infantrantism.* Says A. Campbell, of its history: "Infant

baptism and infant sprinkling, with all infantile imbecility, immediately expired in our minds."—*Christian System, pp. 9, 10.*

3. *The Campbellite Church began with "infantile imbecility"—whatever that may be.* See last quotation.

4. *The Campbellite Church began with "fruitless speculations," "barren opinions" and useless traditions."*—Alex. Campbell's words, quoted under point "1"—above.

Whatever may have been the vagaries of the early Christian disciples, pray, where is the record of Jesus Christ having begun His Church with infant rantism, or infant baptism, either,—with "infantile imbecility," with "fruitless speculations," "barren opinions," "useless traditions" and as a "project" and an "experiment"?

5. *The Campbellite Church began with the "foundation of the Pedobaptist temple," and was, finally, built of much of its material, gathered by its founders, from "the ruins."*

Says Alexander Campbell: "This *foundation* of the Pedobaptist temple being instantly destroyed, the whole edifice leaning upon it became a heap of ruins. We explored the ruins with great assiduity, and collected from *them* all the *materials* that could be *worked into the Christian temple."--Christian System p.* 10. (My italics.) Baptismal regeneration, taking the government of the Church out of the hands of the peo-

ple, etc., I will prove---see chaps. 12 and 30 of this book,—were some of the materials "worked into" Campbellism. How the Campbells could have imagined,or their followers can imagine a Church,with such an origin, the Church of Christ, can be accounted for only by the certain fact that their pretension, that they take the Bible as their rule of faith and practice, is a delusion. No wonder Alex. Campbell wrote that they were "strongly inclined to suspect its fallacy and had well nigh abandoned it as a deceitful speculation."---*Idem*, *p.* 7. · When the Campbells were building Campbellism what a pity they had not abandoned the work, to be really guided by the Bible words: "For other foundation can no man lay than that which *is laid*"---1800 years before the Campbells undertook to build the temple of God---"which is Jesus Christ;" "if any man shall add unto them God shall add unto him the plagues which are written in this book."---1 Cor. 3:11; Rev. 22: 18.

6. *The Campbellite Church began with repudiating and scoffing at Bible Societies, Missionary Societies, Educational Societies, Tract Societies, Sunday-schools, etc., and with teaching men to live unto themselves.*

Says Mr. Jeter: "When Mr. Campbell commenced his Reformation he found various *benevolent or religious associations* in existence, having for their object the diffusion of Divine truth and the extension of the kingdom of the Messiah. Among these institutions

we may mention Mission, Bible, Tract, and Educational Societies and Sunday-schools, whose titles indicate, with sufficient precision, to the common reader, their respective spheres of operation. The objects contemplated by these associations were of the highest importance, and appealed most powerfully to the sympathies and liberality of the pious. It were uncandid to deny that they originated with wise and good men, in the love of the truth, and in an earnest desire to promote the salvation of sinners, and the glory of the Redeemer, that they were sustained by the generous sacrifices, fervent prayers, and self-denying, and, in some cases, heroic labors of their friends; and that they have been successful in a measure, corresponding with these toils and sacrifices, and adapted to inspire the gratitude for the past, and confidence in regard to the future. . . Mr. Campbell commenced his editorial career with pretty strong opposition to these religious enterprises."---*Jeter on Campbellism, p. 44.*

Says Alex. Campbell: "The success of all modern missionaries is in accordance with these facts. They have, in some instances, succeeded in persuading some individuals to put on a sectarian profession of Christianity. As the different philosophers, in ancient nations, succeeded in persuading a few disciples to their respective systems, each new one making inroads upon his predecessors, so have the modern missionaries succeeded in making a few proselytes to their systems, from amongst the disciples of the different pagan sys-

tems of theology."—*Christian Baptist*, pp. 14, 15. This is, substantially, the outcry of avowed infidels against missions. Hence Jeter says of Campbell:

"Whatever was published in infidel or semi-infidel papers in disparagement of missionaries was promptly transferred to the columns of the Christian Baptist—Campbell's organ—without comment, or with approbation; while allusions to the self-denials, toils, sufferings and successes of missionaries were studiously omitted. Mr. Campbell's chief instrument in opposing Christian missions and promoting his Reformation was caricaturing—an art, for which his genius peculiarly him."—*Jeter on Campbellism*, p. 48.

I copy a specimen of A. Campbell's "caricaturing" of missions, which will show that Mr. Jeter did not use too strong language:

"What charity, what lawless charity, would it require to believe that a Reverend Divine, for instance, coming to Pittsburgh, some time since, under the character of a missionary, and after 'preaching four sermons' of scholastic divinity to a few women and children in the remote corners of the city, called on the treasurer of the missionary fund of that place, and actually drew forty dollars for the four sermons: I say, what lawless charity would it require to consider such a man a servant of Jesus Christ, possessed by the spirit of Paul, Peter, or any of the true missionaries!! . . . Ten dollars for a sermon one hour long! preached to the heathen in the city of Pittsburgh, by a regularly

educated, pious, missionary!! How many widow's mites, how many hard earned charities, were swallowed up in one hour by this gormandizer!! Tell it not in Gath. Publish it not in the streets of Askelon. 'But,' says an apologist, 'it took the good man a week to study it; besides he gave them prayers into the bargain.' A week to study a sermon! for a graduate of a college too!! Why, his sermon was not worth a cent! There is not a lawyer in Pittsburgh who could not prepare an orthodox sermon in a week, and deliver it handsomely, too, for ten dollars. From the prayers and sermons of such missionaries may the pagans be long preserved. . . . Indeed, I think we have few men of any information who would come forward openly to defend the plan of saving the world by means of money and science; of converting pagans by funds raised indirectly from spinning wheels, fruit stalls, corn fields, melon patches, potato lots, rags, children's play things, and religious newspapers, consecrated to missionary purposes; and from funds raised directly by begging from everybody, of every creed and of no creed whatever. By sending men out to preach begging sermons, and to tell the people of A's missionary patch of potatoes producing twice as much per acre, as those destined for himself and children; of B's uncommon crop of missionary wheat, a part of which he covetously alieniated from the missionary to himself, and as a judgment upon him, his cow broke into his barn and ate of it till she killed herself; of

E's missionary sheep having each yeaned him two lambs apiece, while his own only yeaned him one apiece; and a variety of other miracles wrought in favor of the missionary fund."---*Christian Baptist*, pp 53, 54.

"Our objection to the missionary plan originated in a conviction that it is unauthorized by the New Testament; and that in many instances it is a system of iniquitous peculation and speculation."—*Idem*, p. 53.

"An attempt to convert Pagans and Mahometans to believe that Jesus Christ is the Son of God and the sent of the Father, until Christians are united, is also an attempt to frustrate the prayer of the Messiah, to subvert his throne and government."*Idem*, p. 135.

"The bible, then, gives us no idea of a missionary without the power of working miracles. Miracles and missionaries are inseparably connected in the New Testament."—*Idem*, p. 15. "I honestly confess that the popular clergy and their schemes appear to me fraught with mischief"—what every infidel lecturer and paper of our land say and have said for years, so far as our temporal interests are concerned——"to the temporal and eternal interests of men. . . . The bible cannot be disseminated without their popular appendages, and if children are taught to read in their Sunday Schools, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to

the poor must be followed up with those tracts, as if the bible dare not be trusted in the hands of a layman''—Mr. Campbell seems to have overlooked this when he sent out his publications!—"without a priest or his representative at his elbow. It is on this account that I have, for some time, viewed both 'bible societies' and 'Sunday Schools' as a sort of recruiting establishments, to fill up the ranks of those sects which take the lead in them. It is true that we rejoice to see the bible''—These small b's to Bible and Bible Societies are Mr. Campbell's—"spread and the poor taught to read by those means; but notwithstanding this we ought not, as we conceive, to suffer the policy of many engaged therein to pass unnoticed, or to refrain from putting those on their guard who are likely to be caught by the 'slight of men and cunning craftiness.'' —*Idem*, p. 80.

In the early period of Campbell's Church building, Colleges came in for their share of his abuse. He said: "The Baptists, too, have got their schools, their Colleges and their Gamaliels,too---and by the magic of these *marks of the beast*, they claim homage and respect, and dispute the high places with those very Rabbis whose fathers were wont to grin at their fathers.''--*Quoted on p.*345 *of Jeter on Campbellism, from Mill. Harb., vol.* 1, p. 15. A few years after this the founder of the Campbellite Church took "the mark of the beast''upon himself, by being placed at the head of Bethany College.

The result of this warfare on all good institutions was to create and foster covetousness and wither the influences of Church work to an extent that only the Great Day can reveal. A correspondent of Mr. Campbell's paper writes him:

"My dear sir, you have begun wrong, if your object is reformation. Never attack the principle which multiplies the number of Bibles, or which promotes the preaching of the gospel or the support of it, if you desire Christianity to prevail. As I informed you when here, I repeat it again, your opposition to a preached gospel, to the preachers and Bible Societies, secures to you the *concurrence of the covetous, the ignorant, the prayerless and the Christless Christian.* These are not the expressions of one who has any interest in defending the kingdom of the clergy, or the hireling system, but of one who, like yourself, has been providentially thrown into the possession of a competency of the good things of this world. I am as anxious as you can be for the correction of all errors, but in making the correction, or in arriving at it—*spare, I beseech you,* the *grand means* that God has employed and is still using for extending Christ's kingdom—I mean *a preached gospel.*"—*Christian Baptist, p. 70.* (My Italics.)

Said the editor—D. S. Burnet—in his "Preface to the Eighth Edition" of the Christian Baptist: "Sometimes the *institutions*"—as noticed in the preceding—"*themselves* confounded with such abuses, *shared* in their

general condemnation, and the position of *many of our Churches was quite equivocal on the whole subject of general organizations for Bible and missionary purposes.* . . . But the feeling on this subject has been modified for the better. We now have our bible, missionary and tract institutions, and Brother Campbell himself has accepted the presidency of one of them. With very little exception our brethren are warmly advocating and aiding to sustain them."—(My Italics.) To some extent Mr. Burnet is correct in his statement, that the Campbellite Church has abandoned the ground which its founder at first occupied. But their denomination, to-day, is nearly split by two parties; one of which proposes to repudiate Campbellism, indorse the terrible (?) institutions which Mr. Campbell so maligned; the other of which proposes to stand by the old Campbellite banner. Thus, the *American Christian Review* bewails the Campbellite times:

"Little did this great reformer"—Mr. Campbell—"dream that in less than one decade after his demise there would be found in existence eight, distinct and separate missionary organizations, operating independently of the Church of Jesus Christ, and hooting at the idea of Scriptural authority for maintaining such institutions, and that a 'Ministerial Association,' separate and apart from the common membership of the Church, would be found in nearly every Congressional district in some five or six states; to say nothing of Sunday School Institutes, separate and apart from the Church,

and run in the interests of a select few of self-appointed officers, who, in the name of the Church would seek to make merchandise of the gospel of the Son of God! . . . . . It is getting to be an alarming fact that the congregations which refuse to come under the lash of society managers are proscribed as 'anti-missionary,' and reproached as mean and gingerly, . . Let it be understood, far and near, that the A. C. REVIEW stands on the old ground, where the fathers of this Reformation stood." The paper, just quoted, was the organ of Benjamin Franklin—the great Campbellite "champion"—during his life time; and it is one of the oldest and most influential of Campbellite papers.

The explanation of the whole of it, I think, is: At the beginning of his new church Mr. Campbell found every good institution under the control of other denominations. They, therefore, were a great hindrance to his "project." He, therefore, made war on them, intending, as soon as he could, to have such institutions in his own Church. But, when he was able to build them up he found that many of his people refused to abandon their founder's first teaching. To this was due the fact that Mr. Campbell's College—Bethany—came near being financially crushed, after his death. There may have been still another object in Mr. Campbell's opposition to these institutions. That was, to draw after him the covetous of the different denominations; as many of them would gladly

accept a Church which was likely to cost them little or nothing.†

What may be the doubtful position of the Campbellite Church, as to Mr. Campbell's opposition to Bible, Missionary, Tract and other Societies, I do not say. But, I have written what I have written, upon this point, for but one end, viz., to show the *character* of the founder of the Campbellite Church and of its beginning. If a stream cannot rise above its fountain, I ask, can an institution with such a founder and such a beginning be the "Christian Church?" Does its origin, in this regard, look like the origin of the New Testament Church? Who will deny that Christ's words, "Ye shall know them by their fruits"—Matt. 7:15–18—are applicable to the beginning of Campbellism, as the answer as to its claims that it is the "Christian Church?"

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†Doubtless, many of Mr. Campbell's "Baptist" converts were so obtained. In that respect Mr. Campbell was a blessing to the Baptist Church, as the only pity is, that all such do not go to some new sect, or let God convert them. So far as Baptists were influenced by Mr. Campbell's opposition to these institutions, he was a bane to them.

CHAPTER III.

HISTORY OF THE CAMPBELLITE CHURCH—CONTINUED.

In this Chapter I will notice only the relation of the Campbells' new Church, in its early history, to the Baptist Church.

1. In Chapter II, we saw that the Campbells were Scotch Presbyterians—the "blue stocking" ones at that. A. Campbell says: "I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst Christians. In conformity to the grand principle . . . . I was led to question the claims of infant sprinkling, and was, after a long, serious and prayerful examination, led *to solicit immersion* on a profession of my faith, when I scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I *did not know that any friend or relation on earth would concur with me.*"—*Christian Baptist, p. 92.* Mr. Campbell's eagerness to set himself forth as such a bold, disinterested seeker for truth led him to make an erroneous statement, in the italicised words (my italics), as the same eagerness led him into innumerable erroneous principles, avowals and professions, during his whole

career. For Prof. R. Richardson, of Bethany College, one of Mr. Campbell's ecclesiastical sons, writes that at the time he sought immersion: "Upon stating to his *oldest sister his conclusions, and his intention to comply with what he conceived to be the requisitions of the gospel, she informed him that her convictions and intentions had for some time been the same;* and, upon stating the matter to their father, he proposed that they should send for a Baptist preacher, and attend upon the ministration of the ordinance in the immediate region of their labors."—*Religious Denom. p. 226.* (My italics.) This error, in Mr. Campbell's statement, is of no significance, save as showing the tendency in Mr. Campbell to make extravagant assertions, especially when they would enhance his own cause or honor; and which shows that we can hardly credit his claims to be the founder of the Church of Christ. Mr. Campbell continues: "I was accordingly baptised by Elder Matthias Luse, who was accompanied by Elder Henry Spears, on the 12th day of June, 1812."—*Christian Baptist, p. 92.* Mr. Campbell omits, in this connection, to state that, near two years before, the Campbells had organized a new Church. Prof. Richardson says:

"An application was made to the pious of all parties in the vicinity, and a 'declaration and address drawn up and printed,' in which all were invited to form a union upon the principles. . . . A considerable number of individuals responded to this appeal, and a

congregation was immediately organized upon Brush Run, in Washington County, on the 7th of September, 1810, where a house of worship was erected, and where ministerial duties were performed conjointly by T. Campbell and his son Alexander, who had been duly ordained pastors of the Church."—*Religious Denom. p. 225.*

In his lectures on Campbellism, "Elder T. P. Haley," pastor, a few years ago, in St. Louis, gives the same facts, but dates the same organization in 1809, instead of in 1810, as Mr. Richardson does.—*Globe-Democrat.*

Mr. Frederick D. Powers, the Campbellite pastor at Washington, at the time of President Garfield's death, dates the organization of this sect, "May 4, 1811, with thirty-one members"—*Schaff-Herzog Ency., p. 644.* Whichever of these three dates is the true one matters not, since the three agree in dating the organization of the first Campbellite Church before Mr. Campbell's baptism. The Schaff-Herzog Ency., p. 377, agrees with the three in dating the founding of Mr. Campbell's Church before he was baptized by Eld. Luse; and Mr. Jeter's statement admits of no other meaning.—*Jeter on Campbellism, p. 16.* This, Professor Richardson says, "was the humble *origin* of a reformation, now widely extended."—*Relig. Denom., p. 225.* We thus see that Campbellism originated from Presbyterianism; that its origin is in no way, of the Baptist Church.

The Campbellites were then so far from being Baptists that A. Campbell says: "I did not, at first, contemplate forming any connexion with the Regular Baptist Association called the 'Red Stone,' as the perfect independency of the Church and the pernicious tendency of human creeds and terms of communion were subjects to me of greatest concern."—*Christian Baptist, p. 92.* "But scarcely had I begun to make sermons when I discovered that the religion of the New Testament was one thing, and that of any sect which I knew was another."—*Christian Baptist, p. 664.* As he called the Baptists a "sect," of course he could never have been a Baptist. "When pressed by some influential Baptists in the city of New York and Philadelphia, in the year 1816"—four years after his baptism, and three years after he had united with the "Red Stone Association"—"to settle in one of those cities, I declined the friendly offers and kind persuasions . . alleging that I could not take the charge of any church in those cities,because I did not think that they would submit to the government of Jesus Christ, or to the primitive order of things." *Christian Baptist, p. 664.* Prof. Richardson says they were "disinclined to a combination with any religious party."—*Relig. Denom., p. 226.* Mr. Fanning, a leading Campbellite, editor of the *Gospel Advocate*, in a sketch of A. Campbell's biography, says: "As intimated, he fraternized with the Baptists for quite a number of years; but while he was among

them it scarcely could be said that he was one of them."—*Gospel Advocate, 1866, p. 453, quoted.*

2. *The Campbellite Church uniting with the Red Stone Baptist Association.* That A. Campbell, as a condition to his baptism, gave Eld. Luse some reason to believe he intended to live the Baptist or New Testament faith, is probable. The Baptists, then, being fully as strict—if not stricter—as they now are, it is much more probable that Mr. Campbell professed, or made believe he professed, the Baptist faith, than that Elders Luse and Spear sanctioned his baptism to preach and live Campbellism. Mr. Campbell's course, in uniting with the "Red Stone" Baptist Association, makes this more than probable.

Mr. Campbell says: "As a mere spectator I did, however, visit the Red Stone Association in the fall of 1812. After a more particular acquaintance with some of the members and ministers of that connexion, the Church at Brush Run did finally agree to unite with that Association on the ground that no terms of communion other than the Holy Scriptures should be required. On this ground, AFTER PRESENTING A WRITTEN DECLARATION OF OUR BELIEF (always distinguishing betwixt making a declaration of our faith for the satisfaction of others, and binding that declaration on others as a term of communion,) we united with the Red Stone Association in the fall of 1813."—*Christian Baptist, p. 92.* (Capital letters mine.)

So, Mr. Jeter says: "Presenting a written declaration of their faith, they were received in the fall of 1813."—*Jeter on Campbellism, p. 16.* Now, be it noted: Baptist Churches have never professed any other terms of communion than those of the New Testament; have never baptized into any other than the New Testament faith; have never professed any other than the Bible alone, as their only "rule of faith and practice," and have ever held that creeds and confessions are to be used only for the purpose "of making a declaration of our faith for the satisfaction of others."† Hence, Mr. Campbell's Church was received into the Red Stone Association "*after presenting a written declaration of our belief*"—his own words—just as all other churches are received into Baptist Associations. As no Church can unite with a Baptist Association without "presenting a written declaration of our belief," Mr. Campbell's Church was required to present one. As to what that "written declaration of our belief" was, the very fact of its being necessary, before he could unite with the Association, is sufficient evidence that it impressed the Association as a sound Baptist "declaration of our belief." The Association, as do all Baptist Associations, required the "declaration" for no other purpose than to guard itself against receiving into its body a heretical Church. Mr. Campbell's Campbellite Church, therefore, be-

† The reader is requested to turn to Chapter 33, of this book, where he will find this overwhelmingly proved.

yond a reasonable doubt, *united with the Red Stone Association, pretending that it was a sound Baptist Church.*

3. *The Campbellite Church excluded from Baptist fellowship.*

Paul said: "Because of certain false brethren privily brought in, who come in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—Gal. 2:4. Jude said: "There are certain men crept in privily."—Jude 4. In the "1" part of this Chapter we saw that the Campbells were far from being Baptists; that they were only wandering stars from the Presbyterian firmament. In the "2" part of this Chapter we have seen that, on a Baptist "declaration of our faith" they "crept" into the Red Stone Baptist Association. In "1" of this Chapter, we saw that Mr. Campbell says that after he had united with the Red Stone Association, he declined calls from Baptist Churches in Philadelphia and New York, because he was not a Baptist. So, it is clear that he and his Church presented a *Baptist* "declaration of our faith," and united with a Baptist Association while they were *Campbellites!*

Says Prof. Richardson: "For though disinclined to a combinatiou with any party, known as such, they deemed the principle of the Baptists *favorable to reformation* and religious freedom, and believed that they had it in their power to preserve their independence as a Church, and the integrity of the principles of their

first organization, a connexion with the Baptists would afford them a *more extended field of usefulness.* Accordingly, in the fall of 1813, they were received into the Red Stone Association."—*Relig. Denom*, p. 226. (My italics.)

Says Mr. Campbell: "When we drew up our prospectus for our first publication, we headed it the 'Christian,' and had it not been that we found ourselves anticipated (?) we should have adhered to the title. I hesitated between the title 'Baptist Christian' and 'Christian Baptist,' and on suggesting my embarrassment to a friend, who has since given himself due credit for the hint as an original idea, he thought the latter, [Christian Baptist] was a better *passport to favor* than either of the others. We never fully approved, but *from expediency adopted it.*"—*Mill. Harb. N. S.* vol. 3. p. 338—quoted *on page 41 of Text Book on Campbellism.* (My Italics.) Thus it is seen that Mr. Campbell's course, in uniting with the Red Stone Association, proves, and Prof. Richardson says so, it was to give Campbellism a "more extended field of usefulness;" and in the same spirit, Mr. Campbell named his first publication—as a "passport to favor"—"from expediency adopted it." The first Campbellite Church and its founder, therefore, did not hesitate to profess and adopt views and names which they hated, because they "would afford them a more extended field of usefulness" and be a better "passport to favor." For exactly the same

designs, Paul and Jude say "false brethren" "crept" into the Baptist Churches of their day. As we could but expect, once among Baptists, Mr. Campbell began to carry out the purpose he had in joining them.

Prof. Richardson says: "The novelty of these simple views of Christianity, which Alexander Campbell as a messenger of the Church at Brush Run, urged with ability upon the Association, began immediately to excite considerable stir in that body. . . . With more liberal minded Baptists, however, Mr. Campbell's views gradually prevailed."

Attributing it to "jealousy," Prof. Richardson says, "some leading members of the Red Stone Association" led them to inveigh against his principles as innovating and disorganizing; and finally created so much dissension in that body, and so much animosity towards the Church at Brush Run, that the latter, in order to avoid its effects, dismissed about thirty members, including Alexander Campbell, to Wellsburg, Virginia, where they were constituted as a new Church, and upon application, were admitted into the Mahoning Association of Ohio, with some of whose members they had already formed a favorable intimacy."—*Relig. Denom.* p. 227.

One, who lived at that time, gives us some wise statements on this matter:—"Admitting the Baptists to be harmless as doves, they certainly were not wise as serpents. For, unlike the Presbyterians and Seceders, they received them with open arms, and rejoiced, no

doubt, at having in their number, those two able preachers. But this proved to be a fatal step to them, and was the 'beginning of their end.' 'The fatal machine had entered their city.' Elder A. Campbell soon preached doctrines that sounded strange in their old Baptist ears. By some these new doctrines were approved, by others condemned, and war was inaugurated. Those opposed to Elder Campbell's views, at one time thought they had matured a plan to excommunicate him, or throw him overboard, as the frightened mariners did Jonah of old, during the storm that threatened them with destruction. But they little knew their man. When they were about to take the vote for this purpose, they found that Jonah had already gone on board another ship that was near by,—that is, had transferred himself to the Mahoning Association, and thereby having checkmated his adversaries, as Dr. Richardson says, was out of their jurisdiction and still in the Baptist denomination. Still the fight went bravely on among the Red Stone people, long after their cause had left them, and it continued until scarce a vestige of the Red Stone Association was left."—*Life and Times of Elder Reuben Ross*, p. 364.

The peril of the Red Stone Association is a sad reminder of Paul's "perils among false brethren;" and of his exhortation: "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which they received

from us."—2 Cor. 11: 26; 2 Thess. 3:6. By his cunning transference of his membership from the Red Stone Association to the Mahoning, A. Campbell saved himself from receiving the punishment which Paul, in the above quoted Scripture enjoins. But, whether it is not more manly to stand and meet justice than to flee from it, as did Mr. Campbell, I leave to the reader.

Prof. Richardson says: "It was but a short time, however, until the abandonment of usages being cherished by the Baptists, and the introduction of views and practices not commonly received among them, gave rise to so much umbrage and opposition on the part of the adjoining churches, composing the Beaver (?) Association; that this body were induced, being not a little influenced also by the persevering hostility of that of the Red Stone, to denounce as heretical, and exclude from their fellowship, all those churches which had favored the views of the reformers. The schism thus produced was soon extended to Kentucky, to eastern Virginia, and, in short, to all those Baptist churches and associations into which the views of Mr. Campbell had been introduced by his debates and meetings; the Baptists in all cases separating from their communion all who favored the sentiments of the Disciples."—*Religious Denominations, p. 227.*

Prof. Richardson probably should have said the Dover Association, instead of the Beaver Association. In 1832, the Dover Association—of Va., organized in

1788, and was too well established in Bible doctrine to be carried away by Campbellism—met at Four Mile Creek Church, in Henrico County, Va., not far from the city of Richmond. During the session of the Association a committee on Campbellism was appointed, composed of Elders John Kerr, Jas. B. Taylor, Peter Ainslie, J. B. Jeter, and Phillip Montague. The report of this able and judicious committee was adopted by the Association, and approved by the Churches.

We quote from the report as follows:

"The select committee appointed to consider and report what ought to be done in reference to the new doctrines and practices which have disturbed the peace and harmony of some of the Churches composing this Association; met at the house of Eld. Miles Turpin, and having invited and obtained the aid and counsel of Elders Andrew Broaddus, Eli Ball, John Micou, Wm. Hill, Miles Turpin, and brother Erastus T. Montague, after due deliberation, respectfully report the following preamble and resolution for the consideration and adoption of the Asssociation: 'This Association, having been from its origin, blessed with uninterrupted harmony and a high degree of religious prosperity, has seen with unspeakable regret, within a few years past, the spirit of speculation, controversy and strife, growing up among some of the ministers and churches within its bounds. This unhappy state of things has evidently been produced by the preaching and writing of Alexander Campbell, and his adherents. After

having deliberately and prayerfully examined the doctrines held and promulgated by them, and waited long to witness their practical influence on the Churches, and upon society in general, we are thoroughly convinced that they are doctrines not according to godliness, but subversive of the true spirit of the Gospel of Jesus Christ, disorganizing and demoralizing in their tendency; and, therefore, ought to be disavowed and resisted, by all the lovers of truth and sound piety. It is needless to specify, and refute the errors held and taught by them; this has been often done, and so often have the doctrines, quoted from their writings, been denied, with the declaration that they have been misrepresented or misunderstood. If after more than seven years' investigation, the most pious and intelligent men in the land are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught, or in the mode of teaching them. Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, Church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament of our Lord and Savior.—*Jeter's Campbellism, pp. 93, 94.*

In the same report, this Committee says: "While they arrogate to themselves the title of Reformers, it is lamentably evident, that no sect in Christendom needs reformation more than they do." p. 95.

The excluding resolution reads as follows:

"We, therefore, the assembled ministers and delegates of the Dover Association, after much deliberation, do hereby affectionately recommend to the Churches in our connection, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of 'Reformers.'"—*Jeter on Campbellism, p. 97.*

The reader, now, has an undeniable history of the relation of the origin of Campbellites to the Baptists. Inasmuch as the early history of the Campbellite Church to the Baptist is so imperfectly understood, I add the following summary:

First. The Campbells were born and raised Presbyterians, of the "blue stocking" kind. *Second:* The Campbells were Presbyterian preachers. *Third:* The Campbells organized Sep. 7, 1810, or near that time, a disaffected Presbyterian Church—or a society of disaffected Presbyterians—of thirty members. *Fourth.* In June, 1812, A. Campbell, as minister of this society, upon a Baptist profession of faith, was baptized by Eld. Mathias Luse, a Baptist minister, at which baptism was Eld. Henry Spears, who seems to have been as well satisfied with Campbell's soundness as a Baptist, as was the administrator. *Fifth.* Mr. Campbell then baptized some, and perhaps all, of his members. *Sixth.* Notwithstanding the fact that A. Campbell was not a Baptist in belief, his baptizer, and other Baptists, were led to believe him a Baptist.

Seventh. With this belief, he and his Church were urged to unite with the Red Stone Association. *Eighth.* In his own language: "*After presenting a written declaration of our belief we united with the Red Stone Association in the fall of 1813.—Chris. Bap. p. 92.* (My italics.) *Ninth.* Inasmuch as the Red Stone Association, in common with other Baptist Associations, required this as a test of New Testament belief, it is certain that Mr. Campbell impressed the Association, in order to his being received, with his Church, into its fellowship, that he was a sound Baptist. *Tenth.* A. Campbell, Prof. Richardson, and all testimony, prove that A. Campbell took this course as "a passport to favor"—because he thought "a connexion with the Baptists would afford" Campbellites a better opportunity of gaining converts to Campbellism. *Eleventh.* Campbellism is an off-shoot from the Presbyterian Church. *Twelfth.* The Campbells, therefore, NEVER WERE BAPTISTS, NEVER MEMBERS OF ANY BAPTIST CHURCH, and they and their disaffected, apostate Presbyterian Church, by such a "declaration" of faith as led the Red Stone Association to believe them sound Baptists, "crept" into their body, "to spy out" their "liberty" "in Christ Jesus." Gal. 3 : 4; Jude 4. *Thirteenth.* Discovering themselves about to be exposed and excluded from the Red Stone Association, the Campbells hastily fled from its body into the Mahoning Association, where they had succeeded in leading off some from the New Testament faith.

Fourteenth. Having thus got a hold among Baptists, like his namesake, Alexander the copper-smith, Alexander Campbell led off many from the faith. 2 Tim. 4 : 14-16.

Never let it again be said that the Campbells or Campbellites were ever any part of any Baptist or New Testament Church. Fifteenth. The only sense, in which the Campbells were "excluded from the Baptists" is in the exclusion of their followers from the Dover and other Associations; the exclusion of their converts—whenever and wherever done—from Baptist Churches. This was, *practically*, an exclusion of the Campbells, since it debarred them from communion-fellowship with Baptist Churches which they had obtained as apostate Presbyterians, by creeping into the Red Stone Association, with such a "written declaration of our belief" as led the honest, unsuspecting souls, composing its body, to think they were receiving to their bosom one "of like faith and order" to their own. Over this exclusion Mr. Campbell poured out his wrath, because it limited his opportunities of destroying the Church of Jesus Christ.

He wrote: "The long agony is over. The Dover Association has assumed the awful responsibility of producing a faction; consequently a sect. . . . For myself, I feel highly honored in being made the first martyr in old Virginia in the present reformation. . . It is the highest I ever expected to enjoy in time."—*Mill. Harb.* vol. 4. p. 13—*quoted in Jeter on Camp-*

bellism, p. 101. Mr. Campbell did not so highly prize this "honor," when he surreptitiously fled from the Red Stone Association of Va., to the Mahoning Association of Ohio! Or, did he think it was necessary to run off, into Ohio, in order to its being the highest "honor" to be made the "first martyr in old Virginia" in the present Reformation?"

CHAPTER IV.

HISTORY OF THE CAMPBELLITE CHURCH—CONTINUED.

MARRIAGE OF STONISM TO CAMPBELLISM.

The reader, who has not the history of Stonism most clearly in his mind, is requested to now turn back to Chapter I of this book, and carefully read it.

1. *Courtship of Stonism and Campbellism.* Says B. W. Stone: "When he (A. Campbell) came into Kentucky I often heard him in public and in private. I was pleased with his manner and matter. I saw no distinctive feature between the doctrine he preached and that which we had preached for many years, except on baptism for remission of sins. Even this I had once received and taught, as before stated, but had strangely let it go from my mind, till Brother Campbell revived it afresh. . . . In a few things I dissented from him, but was agreed to disagree. I will not say there are no faults in Brother Campbell; but there are fewer, perhaps, in him, than any man I know on earth; and over those few my love would throw a veil and hide them from view forever. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this reformation of any man living."—Biog. B. W. Stone, by Mathes p. 29. From the language above, it is very certain that Mr. Campbell had wooed and won.

2. *The Marriage.*

Says J. M. Mathes: "In 1826, Bro. Stone commenced the publication of a religious monthly periodical, put up in pamphlet form, of twenty-four pages per number, called the '*Christian Messenger.*' It had a good circulation, and no doubt did great good in spreading the knowledge of the truth. At the end of six years, or in 1832, Elder Johnson became co-editor of the *Messenger* with him, and so continued till Mr. Stone removed to Illinois. Just before J. T. Johnson became co-editor of the *Messenger* with him, a union was effected between the Christians with Bro. Stone, and the reformers, so-called, . . . through the labors of A. Campbell and those with him. They occupied the same foundation, and could not do otherwise than unite together when they came to understand each other. And to cement and make permanent this union, two distinguished Elders were chosen to ride through the Churches and labor together. . . The union has been permanent. Of this union Bro. Stone says: 'They (the Reformers) held the name Christian as sacredly as we did—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life.' "—*Biog. B. W. Stone, pp. 29, 30.* This was several years after A. Campbell had fled from the Red Stone Association, to save himself from exclusion, and about the time the Dover Association excluded the

Campbellites from its fellowship. One and the same in faith and practice, the marriage of Stonism to Campbellism was but natural.

Mr. Stone, not having the talents and influence of Mr. Campbell, and dying, in twelve years after the marriage, as a natural consequence, the family, proceeding from the union, took the name of Campbellite, from Mr. Campbell. Mr. Stone and his career almost passed out of history, while Mr. Campbell and his career are perpetuated by the family. In our next Chapter, we will see what is the proper name for the family, which has been produced and perpetuated from Campbell.

CHAPTER V.

THE NAMES, CAMPBELLITE AND CAMPBELLISM, THE ONLY RIGHT NAMES.

1. Said "Elder T. P. Haley," in St. Louis, at the time pastor of the First Campbellite Church there, in a series of lectures on his own Church: "My theme is Campbellism. I make no apology for the use of this term, which may possibly be offensive to some of my hearers, but I present the following explanations. It is regarded as altogether proper to denominate the views, the teachings, or the system of theology promulgated and defended by John Calvin, of Geneva, as Calvinism. . . . Such was his prominence in developing and giving shape to them as a body of divinity, that it is eminently proper to style them,Calvinism. It is not offensive to call that system of theology, which antagonizes Calvinism at each of the five points, Arminianism, because James Arminius was most prominent in its promulgation and development. Lutheranism and Methodism are terms by which we designate the peculiar views respectively of Martin Luther and John Wesley, and the large and respectable bodies that have adopted their views as respectively denominated Lutherans and Methodists. The term Campbellism in this lecture is therefore used

to indicate the 'views,' 'the teachings,' or the 'system of doctrine' or the body of divinity first promulgated and defended in the United States by the Campbells, Thomas and Alexander, father and son. . . . No name has been more widely known in the country, in religious circles, both in Europe and America, than that for Campbell, and no religious movement, since that of John Wesley, has produced such a profound impression upon the public as that which these gentlemen inaugurated, and which is commonly known as Campbellism."—*Globe Democrat* of 1877.

Said the *Daily Republican*, of St. Louis: "Some time since the *Republican* announced the death of Rev. Mr. Challen, designating him as 'a Campbellite Clergyman.' The *Christian*, the recognized organ of the denomination to which he belonged, takes exception to the designation, and says: 'We do not think the *Republican* intended any disrespect, either to the deceased or to the cause to which he devoted his long and useful life. But it is time that the secular papers of this country knew better than to allude in such terms to a large and respectable religious body, and then attempt to justify it on the ground that its readers would not have understood what it meant had it used the name by which they prefer to be distinguished.' "We dislike"—said the *Republican*, "exceedingly to contradict the emphatic assertion of a religious newspaper. Nevertheless, we must venture to affirm that, the people of this country 'do *not* understand what is meant by

the 'Disciples' or 'Christian Church' when applied to a distinguished religious body, as clearly as they understand the terms 'Methodist,' 'Baptist,' etc. This is not their fault, but the misfortune of the denomination alluded to. We simply state the fact, leaving the explanation and comment to those more interested in an important matter. We doubt whether in any mixed company of ordinary intelligent persons, two out of fifty can be found who know that the sect founded by Alexander Campbell is called 'Disciples'; or more than five out of the fifty who know that the sect is also called the 'Christian Church.' In the same company every person will know who and what is meant by 'Methodists' and 'Baptists.' When 'the people of this country' have the knowledge which the *Christian* credits them with, 'the secular papers of this country' will be glad to use one or the other, or both, of the names the *Christian* prefers. Until popular knowledge reaches this point, the *Republican*, in common with the rest of 'the secular press,' will have to conform to popular ignorance. Moreover, we fail to see the slightest disrespect in the word 'Campbellite.' Alexander Campbell was a man of whom any sect may be proud, and he has impressed his individuality so strongly on the organization which owes its origin to him that it is never likely to lose his name. The followers of John Wesley do not scorn the name of 'Methodists,' though it was at first applied to them in bitter reproach. They have made it not only honora-

ble, but illustrious; and if the religious body which the *Christian* represents is sensible, it will profit by their example."—*Daily Republican* of 1877.

Crosswell: "The Campbellites are named from Alex. Campbell."—*Ency. Relig. Knowledge*, p. 462—*quoted.*

"Disciples of Christ, (Campbellite Baptist.) This body owes its origin to the labors of Messrs. Thomas and Alexander Campbell."—*Haggenbach's Hist. Doc. Vol. 2, p. 449*—quoted.

"Disciples of Christ, commonly called Campbellites, from Alexander Campbell, founder of the sect, who seceded from the secession branch of the Presbyterian Church, in Western Pensylvania, in 1812."—*Gorrie's Churches and Sects of the U. S. p. 156—quoted. Hitchcock's Analysis of the Bible* says substantially the same. Benedict's History of the Baptists: "I have, in all my narratives, when this people are referred to, styled them Campbellites or Reformers." p. 916.

"Campbellites. . . . Alexander Campbell is the 'recognized head,' of this *new* religious movement. . . . Campbellism."—*Baptist Succession, p. 439.*

"A religious body. . . . the adherents of Rev. Alexander Campbell. . . . called from their founder, Campbellites."—The late Wm. R. Williams, D.D., of N. Y., Vol. 1, p. 361, of *Documentary Hist. of Am. Bible Union.*

"Campbellites."—*Rev. R. S. Duncan*, author of *History of S. S.*

"Campbellites"—A. C. Dayton, *The Immersions of Pedobaptists and Campbellites.*

"Campbellites"—*Rev. J. R. Graves, LL.D.—Idem.*

"Campbellites."—*The Standard*, Chicago.

"Campbellism," "Campbellites."—Rev. A. P. Williams.—*Campbellism Exposed.*

"Campbellites."—*Summers on Baptism, p. 246.*

"Campbellite."—Rev. W. W. Gardner, *Missiles of Truth, p. 7.*

"The sect of Christians called Disciples or Campbellites."—*Drs. Elisha Tucker, M, B. Anderson, Heman Lincoln, C. W. Houghton, S. S. Cutting, W. B. Jacobs, Edward Lathrop, Geo. W. Samson, J. M. Lenard, A. D. Gillette, J. C. Stockbridge, S. F. Smith, in Jeter on Campbellism, p. 5.*

"The term Campbellism is used in this treatise not as a term of reproach, but of distinction. No other word denotes the system which it is proposed to examine. . . . This system is with great propriety termed *Campbellism.—Jeter on Campbellism*, pp. 7, 8.

Frederick D. Power, pastor of the Campbellite Church, at Washington, D. C., at the time of President Garfield's death: "*Name.*—This religious people, sometimes called 'Campbellites,' or 'Campbellite Baptists' "—then he proceeds to try to find names by which they "call themselves."—*Schaff-Herzog Ency. Vol. 1, p. 644.*

Prof. R. Richardson, another leading Campbellite, says: "The religious society, whose members prefer

to be known by the primitive and unsectarian appellation of 'Disciples of Christ,' . . . etc., but who are variously designated in different sections as . . . Reformers or Campbellites."—*Relig. Denom. pp. 223, 224.*

Webster: "Campbellite. [From the Rev. Alex. Campbell of Virginia.] (Eccl. Hist)."

"Campbellism," Rev. N. L. Rice, D.D., "*Campbellism*,"—a tract published by the Presb. Board of Publication, thus, an approval of the use of the term by the whole Presb. Church, of the Northern States.

The authorities for the use of the name, Campbellite, are thus made up of the Presidents of Colleges, the Professors in Colleges and Theological Seminaries, the Dictionary makers, the Church historians, the Encyclopedists, of all denominations, outside of the Campbellite. Not only this; but the secular press, the people generally, and many of the ablest and most candid of the *Campbellite* denomination,use the names Campbellite, Campbellism, as perfectly appropriate names. Campbellite is, as the *St. Louis Republican* says, the only name by which all understand as designating the Campbellite sect. As an illustration: Two men were in Washington, one a Baptist and the other a Campbellite. On Sabbath they agreed to attend one church in the morning, and the other in the evening. With this they set out to find the Campbellite Church. The Campbellite began to inquire for its location. Meeting one man he asked: "Where is the Christian

Church?'' Entering the building pointed out, they discovered that it was an Episcopal Church. After going out, the Campbellite decided to ask for it, by another name, ''Where is the Disciples' Church?'' greeted a passer-by. The passer-by stopped, studied a few moments, answered: ''I do not think there is one by that name in the city.'' Passing on, they met another very intelligent looking man, of whom the Campellite asked: ''Please tell us where the Reformers' Church is?'' In answer, they were directed to a distant part of the city, only to find the Dutch Reformed Church. During all this time the Baptist kept feeling: if he would let me ask, I could find it. Finally, after walking themselves nearly down, the Baptist says: ''There comes a gentleman, let me ask, and I think we will find it.'' ''All right,'' answered the Campbellite, who by this time was so nearly tired out as to not be offended at the true name of his Church. ''Please tell us where the Campbellite Church is,'' asked the Baptist of the gentleman. ''Right over there, only a block,'' pointing his finger, ''You will find it.'' After a long, fruitless walk, they, in two minutes, entered the Campbellite Church, to hear the Campellite minister arise, and begin to tell them that the name of their sect is ''The Christian Church!'' At this, the Baptist gave his Campbellite friend a ''punch,'' in the side, which, the reader may be sure, he was, by this time, prepared to appreciate. The *Alabama Baptist*, not long ago, well said:

"The term Campbellite is definite and established. If it were ever a term of reproach it has ceased to be so now among intelligent Christians. And when a person or a people find a name affixed to them by which they are universally and unmistakably known, however disagreeable it may have been at the start, they would do well to submit and gracefully bear it. It is often the case that some man becomes the representative of a cluster of doctrines so personified in him that they cannot be dissevered from his name. Mr. Campbell was such a man, and the so-called 'ancient gospel' he evolved in a cluster of doctrines. His people should not be ashamed of his great name; to cast it off is an utter impossibility."

2. *The ridiculous absurdities into which some Campbellites thrust themselves, in attempting to repudiate the names, Campbellite, Campbellism.*

I say some Campbellites, for many of the ablest, most candid Campbellites—as I have proved, willingly recognize the appropriateness of the names. In March, 1882, Rev. William McNutt, one of the ablest, best of ministers, wrote to the "*Banner and Gleaner*": "This day in the town of Blandinsville, McDonough County, Ill., the truth forced itself upon a Campbellite convention, thirty-two ministers present. A grand convocation of all their ministers in the 'military tract' between the Illinois and the Mississippi rivers, in council assembled. In regular programme of business Eld. E. J. Lampton, of Camp Point, Ill., read a paper en-

titled, "The Name of the People of God." The house was crowded. We had a seat near the stand, where we could catch every word, with paper and pencil in hand. The writer of the paper had seen the trouble, and approached the name very cautiously and very faintly made it by inference, said: 'We have manufactured the name Christian Church.' Eyes were snapping in every direction. One upon another and upon me, and my eyes snapped, too. When the reader had sat down, Eld. F. Walden, of Old Bedford, opened the discussion by asking the reader: 'If a reporter in Kansas were to ask you what you called your name, what would you tell him? Making up Church statistics what name would you give him?' Here was a dead lock. The whole convention saw it and felt it. A modest blush arose on all cheeks as the truth pressed itself home to all, that this child had to be named. Many names were tried, but all were rejected. 'Christian Church' was pronounced unscriptural and sectarian. There was learning and talent in this convention. Some two or three colleges were represented by their presidents and professors. The Greek Testament was brought to bear; but a name for this child could not be found in English or Greek. President F. M. Bruner, Abington, said: 'Any name that would indicate that the Church was of human origin, would be dishonoring.' Elder Pinkerton, of Eureka, said: 'There are several Churches in this place, Methodists, Baptists, and perhaps Presbyterians. What Church

is this?' A finer blush never sat on the face of a sixteen year old girl, than played on all faces. While this question was pending, some one proposed the name of 'The Church,' but Eld. Tricket, one of the most scholarly, said: 'That will be arrogant, some may take it, I won't.' Eld. C. H. Caton, of McComb, said, 'We are not back to primitive character. What are we to be called until we get back?' Just as he said that he threw his eyes on me and said, 'Let us quit discussing the name until we get back to primitive character. There sits the Baptist pastor, Elder McNutt. I have seen him in debate with our brethren on Church identity. I never want to see it again until we agree among ourselves; and then he is taking items now (a general laugh, as I sounded it out, yes, I have them.) The adjournment came on, and the child is not yet named. Think of it. Here we are in the Nineteenth Century, and Christ's Church in its infancy, laid in the lap of a convention to be named!! Oh, my brethren, the Lord can beat us in controversy with the Campbellites. When he has a controversy with men he makes them tell it. Campbellism has found itself 'where two ways meet.' The literature of the world has established the name for them, Campbellite. They see the point, and to obscure this human head, or founder, they must go back on Campbell and try to place his name on the background. While the spirit of Campbell says, 'Without me ye can do nothing.'"

Many of the Campbellites are as much opposed to other names, which some propose for the Campbellite Church, as others are to "Campbellite." Not long ago, a Mr. Martin wrote in the *American Christian Review*, a leading Campbellite paper, an article of two and a half columns, on "The Name of the Church." In that he says: "In the *Review*, of May 18, in reference to a card he had received from Bro. Elmore, says: 'But this card came from the Christian Church. Who can these people be?† . . . I wonder if this is not a 'Disciple Church'? Can Bros. Martin or Franklin tell? Since the *Old Path Guide* and the *Review* have been searching for the Church, maybe they can enlighten us as to these people, and their faith and object?' Just now there is considerable discussion about the name of the Church, and the above reference to myself will be taken as the occasion for an article on the subject. *There is, perhaps, no question about which our people are more divided than that of the name.*" (My italics.)

Yet, some of these Campbellites profess great offense at any one who is so simple (?) as to call the child by its father's name! Mr. Martin continues: "We believe the *name a vital question, and yet we*

†This reminds one of what Hand says, in his trying to reply to D. B. Ray's "Text Book on Campbellism," in reference to its use of the name, Campbellism: "Campbellism. What is it? A myth, an imaginary entity, an excogitation of the author of the Text Book."—*Text Book Exposed*, by G. R. Hand, p. 5. So some other Campbellites, in the same strain, express great wonder as to "what is the Campbellite Church."

have come to no general conclusion as to what the name is." (My emphasis.) Verily, if this is the Church of Christ, it is in a lamentable condition! No general agreement upon "*a vital question.*" Pray, tell us, if they follow the Bible, why at sea with no guide? Mr. Martin continues: "So divided are we upon this question that the *census* takers cannot ascertain *who* we are, *what* we believe, or our *numbers.*" (My italics.) Why then grow so impatient at what is *called* the "misrepresentations" of Campbellism? Again, says Mr. Martin: "In Kentucky and in the South we are the Christian Church; in the West we are the Christian Church and the Church of Christ; in Ohio, Pennsylvania and New York, we are the Disciples, and often the Disciple Church; and in New England we are the Disciples and the Church of Christ. Christian Church is seldom heard among us in New England, because there is another Church more numerous than we are, called by that name."—*quoted by Am. Bap. Flag.*

The *Christian Record*, of Oct., 1868, p. 290, edited by J. M. Mathes, a leading Campbellite, says: "But Dr. Merrill makes a false issue with us, by representing us as contending that the proper scriptural designation of the Church is 'Christian Church.' Who has contended for this, Dr.? † We know of no well

† A vast number of my readers have heard this name often contended for, by Campbellites; and many Campbellite church houses have this name chiseled over their doors. There can be no doubt that Mr. Mathes well knew this, when he thus wrote. Mathes himself had done so.—Biog. B, W. Stone, p. 5.

informed man among us who contends for any such thing."

Again, in the same paper, of Jan., 1869, p. 44, Mathes said: "There is some little matter in the editor's prospectus that we regret to see. . . But we call Bro. Moore's attention especially to it. It is the following: 'Managing editor, W. T. Moore, pastor of the Walnut Street Christian Church, † Cincinnati.' Where in the New Testament does Bro. W. T. Moore find the Church of Christ called the Christian Church? Evidently, nowhere. The phrase is unscriptural and sectarian." Eld. A. Martin, then of Centralia, Ills., said: "Christian Church is a misnomer."—*Record and Evangelist*, June 1, 1876. (I am indebted to Eld. Wm. McNutt, for the last three quotations).

Said Alex. Campbell: "I am bold to affirm, in the face of all criticism, that there is not the least authority in the word here used (*Chrematizo*) for concluding that the name Christian came from God, any more than from Antiochus Epiphanes! This may be too strong for some, who contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream, oracle, angel, or apostle, is, in my judgment, by far the more probable opinion. If it had been given by the authority of the Lord it would not have been delayed for ten years after the day of Pentecost, nor reserved for the

†Here is a statement, showing that, in Cincinnati, they called it the "Christian Church." This was near where Mathes lived—maybe 100 miles distant.

city of Antioch to be the place of its origin. . . . Now let it be remembered, that we have no objection to the name Christian if we only deserve it; nor predilection for the name disciple, except for its antiquity and modesty; but when it [the name Christian] is plead for as of divine authority, and as the only or most fitting name which can be adopted, we must lift our voice against the imposition and contend for the liberty, where the Lord has left us free."—*Mill. Harb. vol. 2, pp. 394, 395.—quoted in Text Book on Campbellism, pp. 33, 34.* Yet, with all this ridiculous confusion about the name, Campbellites claim to be the only pure church, the only church that takes the Bible as its only guide; and some of them become deeply offended because they are not called *The Christian* Church, but are called by the true name—Campbellite! Would it not be well to consent to our calling the child by the name of its father, until they can agree upon some name to submit to us, by which we shall call it? Suppose the church, of the first century, had wasted its time and strength in such childish contention, as Campbellites waste theirs, in reproaching themselves and everybody else, over the name? Who would have blamed the world for rejecting its claims?

3. The secret of some Campbellites professing great offense at the name Campbellite, and a desire for some name which will make their Church a Scriptural Church.

a. The more shrewd Campbellites, who are not more conscientious than were the three Hebrew children, repudiate the name Campbellite, because it is an implied acknowledgment that the Campbellite Church did not originate on the day of Pentecost, but 1800 years since that time. The Jesuits are endeavoring to exclude the history of Roman Catholic persecutions from all new books, written upon history. This done, only the few historical students, of future generations, will know of those persecutions; and they will have little influence over the masses of mankind. So, the shrewd Campbellites, when once they have effaced the name of Campbell from their Church, will be better able to make the ignorant believe that their Church was originated on the day of Pentecost. Among many Campbellites, there seems to be a tacit agreement to pervert history, by thus changing the date of the origin of the Campbellite Church and the name of its founder, from the nineteenth to the first century, and from Alexander Campbell to Jesus Christ. To accomplish this, many of their preachers and writers drill their members to feign that they are shamefully insulted, by calling their Church by its proper name. They are drilled to accuse whoever calls their Church, etc., by its true name of "nicknaming," etc. In this Chapter, I have, certainly, proved that by the name Campbellite, no insult is intended, and that the proper term is used—the term universally recognized, the term sanctioned by Dictionaries, Church historians,

theologians, encyclopedists, and by intelligent, honest Campbellites themselves. The very reason some Campbellites propose to remove the name of Campbell from their Church is the very reason all who love truth and history, should as earnestly endeavor to keep it there, by using the name Campbellite. The use of Campbellite involving truth, history, honesty, protection of the unwary from deception, demands of every one, who loves truth, that nothing prevent him from using the term Campbellite. If any one is justly insulted over the term, it is the one who is asked to not use it, since, on the grounds of "charity," "politeness," etc., he is asked to thereby give his aid to the Campbellite conspiracy to remove the name of Campbell, that the uninformed may be made believe that the Campbellite Church originated in the first century, and that it was originated by Jesus Christ. Charity, politeness—they have nothing to do with the use of Campbellite, but history, truth, righteousness only. Were its use a question of charity and politeness, to use it is demonstrated to be charitable and polite, since it is universally used and sanctioned by the very highest authorities. In the interest of history, truth and righteousness, every one who holds and loves the truth, as a matter of loyalty to conscience, to God, is Scripturally bound to use Campbellite for the name of Alexander Campbell's Church. The Apostles did not teach the people that they shonld not use the term Nicolaitans, lest it should offend the followers of

†Nicolaus. Methodists do not object to Wesley's name, Lutherans to Luther's, Presbyterians to Calvin's; and it is very certain that they are much nearer the Bible than are the Campbellites. That there should be such a scheme to get rid of the *facts*, relative to A. Campbell's founding, etc., of the Campbellite Church, is a sad reflection on human nature.

b. Names substituted, by some Campbellites, for Campbellite, in the interests of Campbellism.

(1) As we have seen, some Campbellites have substituted the name, "Christian," as a designation of their Church. The name is used but three times in the New Testament,—Acts 11:26; 26:28; 1 Pet. 4:16. "The disciples were called Christians first in Antioch;" "With but little pursuasion thou would'st fain make me a Christian;" "If a man suffer as a Christian let him not be ashamed." The name was used only for Christians as individuals; and as we have seen, not as a name for them as an organization, as the Church. See "2," of this Chapter, where Campbellites have been driven to concede this. So, even were the Campbellite Church the Bible Church, we have no such a name in the Bible, as "The Christian Church."

(2) Other Campbellites propose the name "Disciple Church." But like "The Christian Church" no such name is in the Bible. Both the name "Christian" and

†Not named after Deacon Nicolas, but after a man, named Nicolaus, who was their founder. There is no evidence that the Nicolaitans endeavored to cover and pervert truth and history by repudiating their name.—*Neander's Plant. Tr. Chr. Ch., p. 360.*

"disciple" are in the Bible; but they are there applied to Christians only individually. Matt. 8:25; 9:19; 27:7, 13, *et mul al.* Christians of all denominations use these terms, individually. Campbellites using them for Church, they using them for individuals, is but another evidence that Campbellites are farther from the Bible than they are.

(3) Were the words, "disciple," and "Christians," church-designating terms, no Bible follower could, knowingly and conscientiously, apply them to the Campbellite Church. *First*, because the Campbellite Church, being the Church of A. Campbell, is a "disciple" Church of Campbell, and not a "disciple" Church of Christ. *Second*, were the term "Christian" the designating term of the Church, no Bible follower could, knowingly and conscientiously, apply it to the Campbellite Church, because it is a Campbellite and not a Christian Church. *Also*, because the term, Christian, so applied, would misrepresent the position of the Campbellite Church in regard to the work of the Holy Spirit in salvation. In the Bible, the anointing with oil, symbolized the Holy Spirit in conversion and sanctification. As Fairbairn remarks:

"Old Testament Scripture itself provides us with abundant materials for explaining the import of this action. It expressly connects it with the communication of the Spirit of God; as in the history of Saul's consecration to the kingly office, to whom it was said by Samuel, after having poured the vial of oil upon

his head, 'And the Spirit of the Lord shall come upon thee.'—1 Sam. 10:6. And still more explicitly in the case of David is the sign coupled with the thing signified: 'Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul.'—2 Chron. 13:14, The gift symbolized by the anointing, having been conferred upon the one, it was necessarily withdrawn from the other. More emphatically, however, than even here, is the connection between the inward rite, and the inward gift, marked in the prophecy of Isaiah, 61: 1: 'The Spirit of the Lord God is upon me, *because* he hath anointed me to preach good tidings,' etc. This passage may be fitly regarded as the connecting link between the Old and the New Testament usage in the matter. It designated the Savior as *the Christ*, or Anointed One, and because anointed, filled without measure by the Spirit, that in the plenitude of spiritual grace and blessing He might proceed to the accomplishment of our redemption. . . . He was hence said by Peter to have been 'anointed with the Holy Ghost and with power.' Acts 10: 38. And because believers are spiritually united to Christ, and what He has without measure, also in a measure theirs, they too are said to be 'anointed by God,' or to have an unction (*χρίσμα*) of the Holy One, which teacheth them all things' ''—2 Cor. 1: 21; 1 John 2:

20.—*Typology, vol. 2. p 214. Kristos,* (*χριστος*). rendered Christ is from *krio,* (*χρίω*) to anoint. The word Christ, therefore, is anglicised, like *baptize.* Were it translated,we would have Anointed instead of Christ. *Kristianos,* (*Χριστιανός*) rendered Christian, is from *kristos,* (*χριστός*) Anointed, rendered Christ. The word Christian is anglicised, and rendered, would be, anointed, or partaking of the anointed—of the Spirit, through the Anointed. Distinguished marks of the Campbellite Church, being the repudiation of the *Bible* doctrines of depravity, of regeneration, of the miraculous power and personal work of the Spirit, in regeneration, and the substitution of errors with baptismal regeneration, it is highly improper and a sin to call it by the name Christian, which name can indicate only the belief of the miraculous power and personal presence of the Spirit, as distinguishing Bible Christians. That I do not misrepresent the Campbellite Church upon these points, the reader will see by turning to the Chapters in this book which treat upon them, Chapters II. and XVI. As well demand that sin be called righteousness; darkness, light; Satan, God; as to demand that the Campbellite Church be called the Christian Church, or that it be recognized as Christianity. Who believes that loyal Christians would have called the Nicolaitans by any term, which would commit them to its recognition as an Apostolic Church? Nay, verily: before they would have done so, they would have

sealed the truth by their death. So, by the grace of God, will I do before I will call the Campbellite Church by any term which will commit me to its recognition as the Scriptural Church. I allow the Campbellites to call it what they may please to call it; and ask for others, the same privilege. Never will I be so illiberal as to be offended at any one for refusing to call anything which I believe is Scriptural, by a name which would commit him, against his conscience, to the same belief.

(4) But Campbellite controversialists, set on forcing us to recognize, by some name, Campbellism as Scriptural, endeavor to arouse sympathy and prejudice by saying: "You call Methodists, all others, by the names they desire to be called, but cruelly and illiberally refuse us the same charity and politeness." To this I reply: They are not so demanding and illiberal as to select a name for themselves which monopolizes—as *The* Christian Church. etc.—the New Testament claim, and forces me, by its use, to thereby recognize them as Scriptural. Neither do they deny what all know are their names.

4. Finally: The Christian world has, probably, never witnessed so much absurdity as some Campbellites exhibit over the name for their Church.

First. Some of them deny their true name. *Second.* They have spent many sermons, proving (?) themselves the true Church, because they had the name, "The Christian Church." But now they sur-

render it as the name. *Third.* They agree among themselves upon no name by which their church shall be called. *Fourth.* In writing the name upon which a few of them agree, as the name for their Church, they have reduced the quarrel among themselves over the name to the fine point, as to whether disciple shall be written with a big D, or with a little d. One of the Campbellite papers—the "*Texas Christian*,"—says: "We beg leave to enter our protest against 'Disciples' with a big D."—*quoted from American Baptist Flag.* Another Campbellite paper, "*The Christian Messenger*," enters the same protest, and adds, any printer who should be guilty of doing so—shall I say guilty of such blasphemy and of the unpardonable sin?—would be put out of its office. The editorial reads:

"'I do not see any good taste in writing the name Disciples with a small d.'—J. C. Creel, in *Old Path Guide.* Then you do not see any good taste in the New Testament. To write it with a capital D makes us a sect. The Mormons write saints with a capital S., and make themselves a sect. You ought to serve an apprenticeship in a printing office and learn the force of capital letters. In the *Messenger* office it is equivalent to a discharge for a printer to spell disciples with a capital D. It is a capital offense."—*Christian Messenger, Dec. 19, 1883.*

Verily, there must be a wonderful amount of charity in Campbellism, to discharge a poor printer, de-

prive him of the means of making bread, clothing, shelter for his wife and little ones, because, forsooth, he happens to spell one of the many names of the Campbellite Church with a capital D!! No wonder the world and Baptists are excoriated so severely because they do not get the Campbellite shibboleth correct, when Campbellites, themselves, cannot do so. And it "has come to this," that not departure from the Bible, but "a Capital D"—a capital letter "makes" "a sect"! Mr. Burnett—the editor—had better go as a missionary to the "Mormons" and reduce them from a sect to the Church of Christ, by teaching them to write the name of their church with a little "s," instead of a big "S." In an editorial, next to the one just quoted—in the same paper—we read: "Three of our papers—the *Standard*, *Evangelist*, *and Apostolic Times* . . . spell disciples with a capital D. The *Old Path Guide* is on the fence. . . . Half the Christian press have not bowed the knee to Baal." This leaves the "tweedledees" and "tweedledums" of the Pharisees, of our Savior's time, in the shade. *Fifth.* During all this grave and critieal time, among Campbellites, others are expected to be so infallible and orthodox upon *the* name for their Church, that woe unto him who should misname, misspell or mispronounce their shibboleth. To say that Campbellites fulminate their reproach and abuse without measure, upon millions of good men and women, because they do not get their shibboleth "right," when they,

themselves, are unable to agree upon it, is but weakly stating the case.†

"Oh wad some power the giftie gie us,
To see oursels as others see us,
It wad frae monie a blunder free us,
And foolish notion."

"This is the end of the matter; all hath been heard: fear God and keep his commandments; for this is the whole duty of man:"—and it is very certain you will then never call a Campbellite Church a Christian Church, or any other name which will be its recognition as the Church of Jesus Christ.

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† The reader who is not familiar with Campbellism, may think that so much space, as I have given to their name, is as needlessly given as their "name," confusion abounds. But this is justified by their making the "name" one of their fundamentals, by their misleading many by it, and by the intolerance towards those who refuse to bow the knee to the Baal of Campbellism, by not calling it other than the Campbellite Church.

CHAPTER VI.

THE CAMPBELLITE CHURCH, IN ROUND NUMBERS, IS 1800 YEARS TOO YOUNG TO BE REGARDED AS THE CHURCH OF CHRIST.

From Chapters 1 and 2, we have seen that there can be no question that the Campbellite Church originated in the 19th century. Some date the first existence of the Campbellite Church in the Brush Run Church, the organization of which is dated by Prof. Richardson, Sept. 7, 1810. Others place the date at about 1803, when B. W. Stone organized the Stonites into a sect. Others place the organization of the first Campbellite Church in 1827, when, in the language of the Herzog-Schaff Ency., "the Campbellites were formally excluded"—from the Baptist denomination. —*Vol. 1, p. 377.* Here Ray places the date.—*Text Book on Camp., 109.*

In the sense of separation from the Baptists, 1827 is the date. In the sense of being the first organized Campbellite Church, about 1803 is the date, when B. W. Stone organized it. Viewed as originating with the Campbells, when the Brush Run Church was organized, 1810 is the date. So, from each writer's standpoint, he is correct. But, as I have clearly proved that the first Campbellite Church, of the Stone

side, originated in 1803, and from the Campbellite side, in 1810, and that these Churches never professed to be or ceased to be other than Campbellite churches, —except so far as was necessary, for the time being, to creep into the Red Stone Association—it is clear, that we must date the first Campbellite Churches in 1803 and 1810. So far as this point is concerned, it matters not which of these dates we adopt; for, from chapters 1 and 4, of this book, it is certain that there never was a Campbellite Church before the present century. As Prof. R. Richardson, a leading Campbellite writer says, of the origin of the Campbellite Church, it "had its origin in an effort made a few years since."—*Relig. Denom., p. 224.* Inasmuch as it is so universally agreed, that the Christian Church was founded in the first century, I will not here take space to prove it.† Should any one desire proof he will find it in Chap. 10, of this book, on the "setting up of the kingdom," etc. The Church of Christ having its origin in the first century of the Christian era, we might as well claim that the United States is the Roman Republic, that the world was created, baptism was instituted, that Jesus baptized, that the apostles

† Only some Pedo-rantists deny this. I use the name Pedo-rantists—from (*παιδίον*) *paidion* child and (*ραντιστής*) *rantistees* a sprinkler—child sprinkler—as there is but little Pedo-*baptism*—from(*παιδίον*) *paidion* child and (*βαπτιστής*) *baptistees*, immerser—in America.

were commissioned, that the Mosaic law—that the whole of Christianity was instituted in the present century, as to claim that the Campbellite Church which originated in the present century, is the Church which Christ originated in the first century. John Anderson of Kentucky, died in 1823, leaving a large estate. His only heir, his son, Thomas, was born in 1802 and was supposed to be dead, as he had not been heard from for several years. Two years after John Anderson's death, a man who had but few of the family resemblances appeared as the heir. No one recognized him. He presented his claim in Court. There it was proved that the claimant was born in 1805—three years too young to be the heir of John Anderson. The claimant is imprisoned as a base imposter. Yet, here comes the Campbellite Church, 1800 years—instead of only three—too young to be the heir of the New Testament—1800 years too young to have a shadow of claim to be the Church of Christ, and, brazenly, claims that it is the Church! Campbellites, themselves being witnesses, the Campbellite Church cannot be the Church. Benjamin Franklin, a late Campbellite writer, editor and debater, says: "A community not founded at the right time is not the kingdom of Christ."—*Living Pulpit, p. 348, quoted by D. B. Ray.* He further says:

"If Popery was born too late, or is too young to be the true church; what shall be said of those communities born in the last three centuries? They are all

too young, by largely more than a thousand years. No church that came into existence since the death of the Apostles can be the church of the living God."—*Idem, p. 350,—quoted in Ray-Lucas Debate*, and *Am. Baptist Flag*.

J. M. Mathes, another leading Campbellite editor, writer and debater, says, of the Methodist Church: "Because the Methodist Church, as an organism is not old enough to be the Church of God."—*Letters to Bishop Morris, p. 140.* In addition to chapters 1 and 4, the following Campbellite testimony, on the origin of the Campbellite Church: "Within the last forty-five years a community has grown *from zero* to half a million.—"*Living Pulpit, p. 47.* The editor of the "*Living Pulpit*," Mr. Moore, says:

"This was the beginning of the great reformatory movement, known as the Reformation of the *Nineteenth Century*. . . . . Under the influence of these movements, which had no well defined organization, a latent force was excited, which has taken the body and form of what is now known as the *Christian Church*, or Disciples of Christ."—*Idem, p. 41,—quoted from pp. 41, 42, of Ray-Lucas Debate.*

Frederick D. Power, pastor of the Campbellite Church in Washington, at the time of President Garfield's death, says, of the Campbellite Church: "As a distinct body of believers, they date from the early part of the present century."—*Schaff-Herzog Ency., p. 644.* Truly, then, says Fleetwood's Life of Christ,

in the appendix, of the Campbellite Church: "This denomination. . . was founded by the Rev. Alexander Campbell about the year 1827."—*Ray-Lucas Debate, p. 81.* Shall the claimant to "John Anderson's" estate be imprisoned as an imposter for being only three years younger than the true heir, and the Campbellite Church, which is 1,800 years younger than the Church of Christ, be recognized as the heir to Christ's estate?

CHAPTER VII.

THE CAMPBELLITE CHURCH WAS ORIGINATED IN THE WRONG GEOGRAPHICAL LOCATION FOR IT TO CLAIM THAT IT IS THE CHURCH OF CHRIST.

Jesus Christ was born, raised, lived, and was crucified in Palestine. In Judea, He taught, there ordained the Church ordinances, organized His Church, commissioned His Apostles; and, from Judea, He ascended into heaven. In Judea, was the Christianity cradle, there was laid the foundation of human hope. There was originated all that is dear to the lost world. Of this historians write, philosophers philosophize, poets sing, and children lisp their wee bit joys. That the Campbellite Church was founded in the United States of America has been proved, beyond a doubt. This, no honest, informed man, will deny. See Chapters 1 and 2 of this book. As well claim that the law which was given on Sinai was given on Pike's Peak; that Jerusalem was built in Africa; that Christ was born in Bethany, Virginia; that Corinth, of Mississippi, is Corinth, of Asia, as to claim that the Campbellite Church—which was originated in the United States of America—is the Church which was originated in Judea,

Campbellites, themselves, have written the handwriting on the wall against their Church. Says Benjamin Franklin: "A community not founded and established in the right place, is not the Church of Christ." *Living Pulpit, p. 343, quoted in Ray-Lucas Debate, p. 41.* Take the illustration in Chapter 6 of this book. Suppose the imposter claimant, to John Anderson's estate, had, in court, proved that he was born the very year, the very day, the very hour and the very minute in which Thomas Anderson, the true heir, was born; and, that it had, in court, been proved that he had been born in Virginia, while Thomas Anderson had been born in Kentucky? Would any lawyer have needed to argue that he was an imposter? How much less, then, should argument be unnecessary to prove the Campbellite Church an ecclesiastical imposter, when it was born at neither the time nor the place where the Church of Christ had its birth?

CHAPTER VIII.

CHRISTIANITY, HAVING DONE 1800 YEARS WITHOUT THE CAMPBELLITE CHURCH, IS DEMONSTRATIVE PROOF OF ITS NEEDLESSNESS; AND, THEREFORE, THAT IT IS NOT THE CHURCH OF CHRIST, BUT IS A FIFTH WHEEL TO ZION.

Before the birth of the Campbellite Church, millions upon millions had "gone up the shining way," singing:

"'Tis finished—all is finished,
Our fight with death and sin;
Fling open wide the golden gates
And let the victors in."

Countless hosts of barbarians had been Christianized and civilized; great Christian institutions, by the hundreds, had been planted over the world; the shackles had been broken and human liberty was standing upon the ramparts of despotism, waving its banner; the world had passed out of the deadness and the darkness of the past, into the life and the progress of the present; America, the wonder of the world and the favorite of heaven;—all of this before the Campbellite Church was *en embryo*. Not only this, but before the rise of Campbellism the Church and all Christians had received new life; "modern" missions had entered upon their mighty works and achievements; the

revival periods of 1600—1688, of 1730—1750, had left the Church glowing and sparkling with the divine heat, and the revival period of 1790—1842, had rushed in, to add to the blessings of the past three periods.—*See Hand-Book of Revivals, by Henry Fish D. D., pp. 37—65.* We would naturally think, that if the Lord had ever had any use for Campbellism, He would have raised up some Stone and Campbell to originate it, in the Dark Ages; but, it springs into life, at the very time when there was the least call for it! Who can deny, that if the Christian world did not need the Campbellite Church, at any time, during the first 1800 years, it does not need it now, and never can need it? Certainly, Jesus Christ did not so highly regard the Campbellite Church, as did Mr. Stone, Mr. Campbell, and as do Campbellites of to-day, or He would not have omitted to originate it. The historical demonstration of the needlessness of the Campbellite Church, is the demonstration of the baseless nature of its every claim to be the Church of Jesus Christ.

Not only does history demonstrate that the Campbellite Church is not the Church, but, it demonstrates that it is an encumbrance to the work of the Church. In the New Testament, is no intimation that Jesus Christ organized more than one Church, or one order of Churches. Every new sect, claiming to be a Church, or a part of a Church, is but a contravention to the divine will, one more addition to the multiplicity of sects, and the entanglements, the strifes, the finan-

cial burdens, the moral hindrances and the intensity of sectarian confusion. (*a*) Mr. Stone's and Mr. Campbell's claim, that they aimed to unite the sects, is as worthless as chaff, since many other sect makers began their fearful work with the same claim†. (*b*) The uniting of unscriptural sects,never can make the Scriptural Church, any more than uniting any amount of errors, can make one right;—see chapter 33, of this book, on the Campbellite opposition to creeds, scheme of Christian union, etc. (*c*) The Scriptures authorize no man to originate another sect, much less to do so by attempting to unite sects. (*d*) And, it is certain that the Stone and Campbell movement has added another sect to the babel of sectarianism. Says A. Campbell: "The Dover Association has assumed the awful responsibility of producing a *faction;* consequently a *sect.*"—*Mill. Harb., vol. 4, p. 13,—quoted in Jeter on Campbellism, p. 101.* Webster: "A sect . . . a body of persons who have separated from others . . . a school or denomination; especially a religious denomination."—*Dic.* "Faction: "A party of any kind, acting unscrupulously for their own private ends, and for the destruction of the common good; tumult, discord, dissension, . . . synonymous with party, clique," etc.—*Dic.*

Says Crabbe, probably the highest authority on

† Says A. Campbell: "The modern sects have been gotten up with the desire of getting back to Christianity."—Christian System, p. 102.

English synonyms: "A faction is raised by busy and turbulent spirits for their own purposes. Rome was torn by the intestine factions of Cæsar and Pompey . . . Faction is the demon of discord, armed with the power to do endless mischief, and intent alone on destroying whatever opposes its progress. Woe to that State into which it has found an entrance; 'It is the restless ambition of a few artful men that thus breaks a people into factions.' "—*Eng. Syn. p. 209.* Shakespeare: "To commit outrages and cherish factions." Mr. Campbell's own words acknowledge that the Campbellite Church is "a *faction;* consequently a *sect.*" (My italics.)

Mr. Campbell's creeping into the Red Stone Association, by a written "declaration" of faith, which caused the simple minded souls, composing it, to believe him of scriptural faith; surreptitiously fleeing from there, after creating a party, to the Mahoning Association; the dissensions, divisions, the heart-burnings among friends; and thereby, a new denomination, all prove he wrote well, when he called the Campbellites a "faction, consequently a sect." As to his charging the sin of originating all this upon the Baptists, because they would not retain his heretical troublers in their fellowship, let the reader decide at whose door that sin lies. Even deciding it was a sin to "cut off" troublers, as Paul desired done,—see Gal. 5 :12—that does not make Mr. Campbell's words any the less true, when he calls the Campbellites a

"faction, consequently a sect." So, universally, the Campbellites are known as a "faction," a sect, etc.—one more voice added to the babel of sectarianism. Thus the Campbellite Church is in opposition to the Church which Christ organized, is another faction, sect and hindrance to Christianity. It is worse than a fifth wheel to Zion.

CHAPTER IX.

THE CAMPBELLITE CHURCH FOUNDED UPON THE INFIDEL ASSUMPTION, UPON WHICH NEAR ALL THE SECTS ARE FOUNDED—VIZ., THE HARLOTRY OF THE BLESSED BRIDE OR CHURCH OF CHRIST.

1. Inasmuch as so many deny that the Bible teaches that the Church of Christ should never apostatize, I must here *introduce an extensive argument*, to prepare the way for the examination of Campbellism, upon the subject of this Chapter. The M. E. Discipline defines the Church: "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the *sacraments* duly administered *according to Christ's ordinance* in *all* things that are of necessity requisite to the same."—*Art.* 13. (My italics.) Substituting ordinances for "sacraments" and adding Scriptural Church government, this definition is good.

Dr. Hiscox, Baptist: "A Christian Church is *a congregation of baptized believers in Christ*, worshipping together, associated in the faith and fellowship of the gospel; practicing its precepts; observing its ordinances; recognizing and receiving Christ as their Supreme lawgiver and ruler; and taking His Word as

their sufficient and exclusive rule of faith and practice in all matters of religion."—*Bap. Ch. Directory, p. 13.* This expresses what the Methodist Discipline seems to mean, but with much more clearness With equal clearness J. M. Pendleton, D. D.,—*Ch. Man., p. 7.* E. Adkins, D. D.,—*The Ch, its Polity and Fellowship, p. 18.* H. Harvey, D. D.,—*The Ch., p. 26, and "1."* Henry M. Dexter, D. D.,—*Congregationalism, p. 1.* W. W. Gardner, D. D.,—*Missiles of Truth, pp. 189, 190.* William Crowell—*Ch. Members' Man., p. 35*, express what a Church is.

Art. 13, of the New Hampshire Confession says: "We believe that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His Word," etc.

Ekklesia (ἐκκλησία) occurs 114 times in the New Testament. In all but three it is rendered Church. In the 111 instances it refers to the Christian institution; once typically, (Acts 7:38) the remaining 110 occurrences antitypically. In 99 instances, by counting, I find it denotes local organizations; in 12, by synecdoche, it means all the organizations. It is used by synecdoche in only Matt. 16:18; Eph. 9:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32; Heb. 12:23, and, possibly, one or two other occurrences.

Says E. J. Fish, D. D.: "All investigation concurs

with 'unequivocal uses of the term in pronouncing the actual Church to be *a local society and never anything but a local society.*''—*Ecclesiology, p. 114.* "The real Church of Christ is a local body, of a definite, doctrinal constitution such as is indispensable to the unity of the Spirit.''—*Idem, p. 116.* Alluding to its application to all professors, of all creeds, scattered everywhere, as an "invisible," "universal Church," Dr. Fish well says:

"Not a single case can be adduced where the loose and extended use of the collective can be adopted without a forced and unnatural interpretation. The New Testament is utterly innocent of the inward conflict of those theories which adopt both the invisible, or universal, as it is now more commonly called, and the local ideas.''—*Idem, p. 102.*

H. M. Dexter, a Congregationalist, was forced to say: "The weight of New Testament authority, then, seems clearly to decide that the ordinary and natural meaning of εκκλησία (ekklesia, rendered Church) is that of a local body of believers.''—*Congregationalism, p. 33.*

Says Ralph Wardlaw, D. D., a Congregationalist: "Unauthorized uses of the word Church. Under this head, I have first to notice the designations, of which the use is so common, but so vague,—of the *Church visible* and the *Church mystical*, or *invisible*. Were these designations to be found in the New Testament, we should feel ourselves under obligation to examine

and ascertain the sense in which the inspired writers use them. This, however, not being the case, we are under no such obligation."—*Congregational Independency, p. 54.*

A. Campbell: "The communities collected and set in order by the apostles were called the congregation of Christ, and all these taken together are sometimes called the kingdom of God."—*Christian System, p. 172.*

Moses E. Lard, of the difference between the kingdom and the Church: "My brethren make none."—*What Baptism is For, Number 3, p. 5.* On the same page: "God has not one thing on this earth called his kingdom and another called his Church." That Church refers to a local body, any one can see by such as Matt. 18:17; Acts, 8:1; 9:31; 11:32, 26; 13:1; 14:23,27; 15:3, 4, 22, 41; 16:5; 18:22; Rom. 16:1, 5; 1 Cor. 1:2; 4:17; 7:17; 11:16; 2 Cor. 8:1,18, 19, 23, 24; 11:8, 28; 12:13; Gal. 1:2, 22; Rev. 1:4; 2:1, 7, 8, 11, 12, 17, 18, 23, 29; 3:1, 6, 7, 13,14, 22; 22:16. A careful comparison of these references will prove that the Church is a local body, administering discipline, etc., known as Church, in any locality and Churches when several are spoken of. Kingdom, in the New Testament, means the *aggregate* of the Churches, just as any kingdom means the aggregate of† its provinces—or countries of which it is com-

† Except that there is no general organization of the Churches but each is, in organization, independent of every other Church, save as Christ is King over them all.

posed. A kingdom includes the unorganized part of its geographical territory. In the New Testament, likewise, it may include regenerate persons who have been misled so as to have never united with any of the Churches or organized parts of the kingdom. Such an instance is Rev. 18:4, where they are exhorted to come out from the Romish Church. But, in no instance, either politically or ecclesiastically, can the application of the term to the unorganized localities or parts exclude the organized as necessary to the kingdom.

W. M. F. Warren, D. D., President of Boston University, Methodist: "The Christian Church is the kingdom of God, viewed in its objective or institutional form."—*Essay before the N. Y. Prophetic Conference, in 1883.* "In an earlier period this kingdom was identified with the Church. . . . The Protestants regarded it . . . as the Christian institution of salvation."—*Schaff-Herzog Ency., vol. 2, p. 1246.*

Barnes: The kingdom means "the state of things which the Messiah was to set up—his spiritual reign began in the Church on earth, and completed in heaven."—*On Matt. 3:2.* Neander, while stating that the kingdom is used in other sense,—which, by the way, can easily be included in the one he mentions—says: "The idea of the Church of Christ is closely connected in the views of Paul with that of the kingdom of God."—*Planting and Training of the Christian*

Church, p. 455. "At the time of which we are speaking, the Church comprised the whole visible form of the kingdom of God."—*Idem, p. 458.*

Andrew Fuller regards the kingdom and the Church indissoluble when he says: "If the nature of Christ's kingdom were placed in those things in which the apostles placed it, the government and discipline of the Church would be considered as *means* not as ends." —*Fuller's Works, vol. 2, p. 639.*

G. W. Clarke: "This kingdom, reign,or administration of the Messiah is spiritual in its nature (John 18:36; Rom. 14:17) and is exercised over and has its seat in the hearts of believers.—Luke 17:21. It exists on earth (Matt. 13: 18, 19, 41, 47) extends to another state of existence (Matt. 13 : 43; 26 : 29; Phil. 2 : 10, 11) and will be fully consummated in a state of glory. (1 Cor. 15:24; Matt. 8:11; 2 Pet. 1 : 11.) It thus embraces the whole mediatorial reign or government of Christ on earth and in heaven, and includes in its subjects all the redeemed, or, as Paul expresses it, (Eph. 3:15) 'the whole family in heaven and earth.' Kingdom of heaven and Church are not identical, though *inseparately* and *closely* connected. The Churches of Christ are the external manifestations of this kingdom in the world." *Com. on Matt. 3:2.*

In an excellent article in Smith's Bib. Dic., vol. 2, pp. 1541–1543, A. Hovey, D. D., Pres. Newton Theol. Sem. says: "This kingdom, though in its

nature spiritual, was to have, while on earth, the *visible form in Christian Churches*, and the simple rites belonging to Church life were to be observed by every loyal subject. Matt. 28:18; John 3:5; Acts 2:38; Luke 21:17; 1 Cor. 11:24. It cannot, however, be said that the New Testament makes the spiritual kingdom of Christ exactly co-extensive with the visible Church. There are many in the latter who do not belong to the former, (1 John 2:9,) and some, doubtless, in the former, who do not take their place in the latter." (My italics.)

Tholuck: "A kingdom of God—that is an *organic* commonwealth." "The New Testament kingdom of God, is both from within and from without, in the individual as in the whole *community*." "The idea of the kingdom of God . . . is an *organized community*, which has its principle of life in the will of the personal God." Ser. on the Mount, pp. 71, 74. (My italics.)

This being the case, every promise of preservation and perpetuity, made to the kingdom, is a promise to the Churches, of which it is composed. If the kingdom and Church mean only the reign of grace in the heart, as grace had reigned in the heart at least, from the time of Abel, Dan. 2:44, and Matt. 16:18, speaking of the kingdom and the Church as not built before the New Testament age, would have never been spoken. I will proceed to prove that the Bible promises that the Church should never apostatize.

I. "*I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.*"—Jer. 32:40. 1. That this refers to the New Testament none will deny. 2. That the Church and the "covenant" are indissoluble, will not be denied. 3. That this covenant and its subjects are in contrast with the old covenant and its subjects, is equally evident. From this it follows, that, inasmuch as its people of the old covenant apostatized, and it and they were repudiated of God, the new covenant and the people are everlastingly united to Him. This is positively affirmed: (a) an "everlasting covenant;" (b) "fear in their HEARTS;" (c) "that they SHALL NOT DEPART from me"—no departing from God, as under the old covenant; no apostate Israel, hence Church succession. The only possible way to deny that here is a positive promise of Church succession is to affirm that God departs from His people, who do not depart from Him, to affirm that He is unfaithful.

II. "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed;* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44. 1. Here God affirms He will set up a kingdom —but one kingdom. 2. This kingdom includes the Church or Churches, as the United States government includes the State or States. 3. That this king-

dom and this Church or Churches are indivisible, is certain. 4. He affirms this kingdom—His Church—shall not be left to other people; i. e., under or by the law of the old covenant, the kingdom, because of apostasy, was given to the Gentiles—"other people," but under the law of the new covenant there shall be no apostasy of the Church, so as to cause it to be given to "other people"—to Wesley, Calvin, &c., and their followers. No room here for men to set up Churches of their own on the ground of apostasy. 5. This kingdom "shall NEVER be destroyed." 6. This kingdom "shall stand FOREVER." 7. This kingdom shall be aggressive—"shall break in pieces and consume all 'other kingdoms'" 8. The days of these kings refer to the days of the Cæsars. The only possible way of avoiding this promise of Church succession is to deny that this kingdom and Church are indissoluble. That this denial is vain, is evident, from the facts, that, in the New Testament the two are never separate, and the promises therein to the one are equally to the other. So writers of all denominations hold them one. Here, then, in the Old Testament are the most unequivocal promises of Church succession.

III. "*Upon this rock will I build my Church, and the gates of hell shall not prevail against it.*"—Matt. 16:18. 1. This is Church, but one kind of Church—a kingdom—not "branches." 2. Christ built *His Church*. Wesley, Calvin, Campbell, &c., built theirs. He built it on a *sure* foundation. Isa. 28:16; Ps. 118:

22; Eph. 2:20; 2 Tim. 2:19. 4. The Church and its foundation are joined indissolubly together by dying love. 5. "The gates of hell shall not prevail against it,"—it "shall *never* be destroyed," but "*shall stand forever.*" Bengel well says: "The Christian Church is like a city without walls, and yet the gates of hell, which assail it, shall never prevail." "A most magnificent promise."—*Com. in loco.* So say Stier, Adam Clarke, Scott, Barnes, G. W. Clarke, Bloomfield, Horsley, Vitringa, Olshausen, Doddridge and Lange, *et mul al.* Has Christ's promise failed?

"The rock is not that against which the unseen is not to prevail; neither has the Church ever become extinct. These we deem gross errors."—*Lard's Quarterly for 1866, p. 309.* Mr. Fanning: "The Church was built upon the rock laid in Zion; that she has withstood the rough waves of eighteen centuries, and that she will finally triumph over all the principalities and powers of earth."—*Living Pulpit, p. 520.* David Lipscomb: "God founded a Church that 'will stand forever;' that the gates of hell shall not prevail against."—*Gospel Advocate, for 1867, p. 770.* "True witnesses of Christ never failed from the earth."—*Isaac Errett, Walks About Jerusalem, p. 142.*† (The above quotations, from *Lard's Quar-*

† That these Campbellites and Pedo- raintists, when they come to justify the origin of their Churches, say the gates of hell did prevail against the Church, is true. But then they speak from their churches; here they speak from the Bible.

terly, *Gospel Advocate*, *Living Pulpit*, are taken from *Ray-Lucas Deb. p. 320.*)

IV. "*Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.* Go ye, *therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."—Matt. 28:18–20. 1. Christ promises His presence. 2. His presence is here implied to be the only guarantee of the mission, but the sure one. 3. This promise is to His *Church*. That this is true, is evident (a) from the commission belonging to the Church;(b) from baptism etc., all the duty of only the *Church*. This will hardly be questioned. 4. Christ's promise is to insure that the nations will be taught, *baptized*, etc. That He has promised to be with His Church to guarantee the preservation of *baptism—all* things included in the commission—is clear.

A kingdom without *organization*—definite, *ascertainable* laws; organization, as many loosely try to apply it to the kingdom of Christ, is the creature of the babel of sectarianism. It never did exist, in nature, in politics or in grace; and never can exist. It is twin brother to the idea of an invisible Church—as if there were invisible men and women. The only part of the Church which is invisible is the part which has "crossed over the river."

5. Christ promises His presence always—all the days, *pasas tas hεemeras*, not leaving a single day for apostasy. 6. If this Church has gone into Babylon He is gone there too, and all are lost—"lo I am *with* you *alway* even unto the end of the world. Amen." Bengel says on this: "A continual presence, and one most actually present." "This promise also belongs to the whole Church."—*Com. in loco.* Inasmuch as Methodism, Presbyterianism, Campbellism, etc., are "but of yesterday," this promise cannot apply to them. On this Stier says: "He is present with his mighty *defense and aid* against the gates of hell, which would oppose and hinder His Church in the execution of His commands."—*Com. in loco.* So, G. W. Clark, Scott, Matthew Henry, Barnes, Doddridge, Olshausen, and Adam Clark, *et. mul. al.*

V. "*For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Savior of the body* . . . Christ also loved the Church, and gave *himself* for it . . . that He might present it to Himself, a *glorious* Church, not having *spot or wrinkle* or any such thing, but that it should be holy and without *blemish*."—Eph. 5:23-29. 1. This is taken from the relation of husband and wife. 2. The husband that does not use his utmost power to save his wife is an unfaithful husband. 3. Only his lack of power prevents him from saving his wife. 4. For Christ to not use His utmost power to save His Church would be for Him to be unfaithful to her. 5. Only

by His lack of power can the Church apostatize. 6. But, "all power in heaven and in earth" belongs to Him; therefore the Church is insured forever against apostasy. He "gave *Himself* for it," is its "*Savior*." 7. An apostate Church is not a "glorious" Church, has *spots*, *wrinkles*, serious *blemishes*. 8. But, inasmuch as Christ's Church has "*no such thing*," His Church shall never apostatize. On this, Adam Clark says, "Christ exercises His authority over the Church so as to *save* and protect it."—*Com. in loco.* verses 26 27, Bengel, Matthew Henry and Adam Clark allude to "the different ordinances which He has appointed; hence, they agree that the passages speak of the Church *organization—in loco.* See Matt. Henry.

VI. *Having been "built upon the foundation of the apostles and prophets, Jesus Christ himself* being the chief corner stone; in whom all the building fitly *framed together, groweth* unto a holy temple in the Lord."---Eph. 2:20,21. 1. This building—the church—is "fitly *framed together*." 2. It is framed, JOINED to its foundation—"*in whom*."

3. *A Church being framed to the foundation so as to be removed from the foundation is not "fitly framed*; the only fitly framing, according to the spirit and the design of Christianity, is that which so frames the Church into its foundation, that it can never be razed by the Devil; and, thus, Wesleys, Campbells, Calvins left to rebuild it. 4. As it is "fitly framed" into its foundation, if the Devil has pushed it into Baby-

lon, the foundation, too, is gone; for they are "fitly framed together."

VII. "*Wherefore we receiving a kingdom which cannot be moved.*"—Heb. 12:28. Greenfield, Liddell and Scott define the Greek, "shaken," and the Bible Union and the New Revision render it "shaken" instead of "moved." 1. If this kingdom cannot be shaken, surely the Church cannot be pushed from its foundation into Babylon. 2. The Church, then, must ever be faithful to its Husband—Church succession.

VIII. *Again, Christ is the King of His Church.*—Matt. 21:5. 1. To destroy the kingdom is to destroy the king. 2. If Christ's Church has been destroyed, by apostasy, as King, Christ is destroyed. 3. But as His Kingship in His Church is essential to save a lost world, if for no other reason, He would preserve His Church from apostasy. 4. In no instance has a King ever lost his Kingship, except by being too weak to save it. 5. But Christ has "all power;" therefore, He will save His Kingship by saving His Church from apostasy.

IX. *Christ is "High Priest" of His Church.*—Heb. 10:21. 1. Christ's Priesthood is essentially related to His Church. 2. To destroy His Church is to destroy His Priesthood. 3. Inasmuch as He can never permit His Priesthood to be destroyed, He can never permit apostasy to destroy His Church.

X. *Church succession grows out of the nature of the truth as used by the Spirit.* The truth thus origi-

nated and preserved the apostolic Church. Unless the truth has since lost its power, it has surely preserved the Church from apostasy. The same cause, under like conditions, will always produce the same effect. The truth is like conditioned for all time; which is only by sinful nature and the unchangeable Spirit; therefore Church succession.

XI. *Church succession grows out of the mission of the Church.* Her mission is to preach the gospel to the world, preserve the truth and the ordinances. See Chap. 34, of this book. If the Church were necessary in apostolic times it is necessary "alway, even unto the end of the world."---Matt. 28:20. Did not Christ provide for this necessity by providing for Church succession? Or, was there, here, a little omission which Wesley, Calvin, Campbell, etc., provided for?

No doctrine of the Bible is more clearly revealed than is the doctrine of Church succession. As easily can one deny the atonement. Convince me that it is false, convince me that there is no Church to-day that has continued from the time of Christ, and you convince me the Bible is false. Pedo-rantists and Campbellites have admitted that Church succession is a Bible doctrine, so clearly is it taught in the Bible. Prof. Bannerman, a Presbyterian, says: "There are statements in Scripture that seem distinctly to intimate that the Christian Church shall always continue to exist in the world, notwithstanding that all is earthly and hostile around her. He has founded it upon a

rock; and the gates of hell shall not prevail against it. . . . That Christ will be with His Church 'alway, even unto the end of the world,' ministering the needful support and grace for its permanent existence on earth, we cannot doubt." *The Church of Christ, Vol. 1, p. 51.* "He has left us a promise that the powers of evil shall never finally prevail against or sweep it entirely away; and as belonging essentially to the due administration of that kingdom, and forming a part of it, the outward dispensation of the ordinances and worship in the Church shall never fail."---*idem. p. 333.* "The ministry, embracing an order of men to discharge its duties, is a standing institution in the Christian Church since its first establishment until now, and Leslie, in his Short Method with the Deists, has fairly and justly appealed to the uninterrupted existence of the office as the standing and permanent monument of the great primary facts of Christianity, and, therefore, as demonstrative evidence of its truth."---*idem. p. 439.*

In his Letters to Bishop Morris, Eld. J. M. Mathes, a leading Campbellite, adduces the recent origin of the Methodist Church as one evidence that it is not the Church of Christ. He says: "The M. E. Church, as an organism is not old enough to be the Church of God."---*p. 140.*

"In the darkest ages of Popery, God never 'left Himself without a witness.' It is true that from the rise of that Anti-christian power till the dawn of the

Reformation, the people of Christ may be emphatically denominated a 'little flock,' yet small as their number may appear to have been to the eye of man, and unable as historians may be, to trace with accuracy, the saints of the Most High, amidst 'a world lying in wickedness,' it cannot be doubted that even then, there was a remnant, which kept the commandments of God, and the testimony of Jesus Christ. If God reserved to Himself 'seven thousand in Israel who had not bowed the knee to Baal,' in the reign of idolatrous Ahab, can we suppose, that during any preceding period, His Church has ceased to exist, or that His cause has utterly perished?"---*Hist. Waldenses by the American S. S. Union, p. 1.*

The attempt is made, in two ways, to weaken the force of these Scriptures, for the succession of Churches. 1. By resorting to the loose, assumed meaning, of the word Church, as not including organization. Bnt in reply (a) I have shown that the well established use of *ekklesia* (εκκλησία) indicates organization. See the first part of this chapter. (b) No man can show where it ever excludes organization. —*Ecclesiology, p. 102.* (c) There can be no reason assigned why God—if there is such—should care so much for a general, indefinable, intangible, "invisible" body of men and women who have no definite places of meeting, definite and tangible objects before it, as to promise to preserve it, while He cared so little for a special, definable, tangible, visible body of men and

women with definite places of meeting and tangible objects before it, as to give it no promise of preservation. (d) The preaching, the ordinances, the administration of discipline—all the work of the gospel having been committed, not to a general, indefinable, intangible, invisible body of men and women, with no places of meeting, no objects before them, but to organization, it is clear that, whatever may be promised to a non-organization, the very mission and the very design of the organization—lead us to expect its preservation. When Paul directed Timothy "how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth,"—1 Tim. 3:15, he spoke of organization with officers—"bishops" and "deacons"—see the context in verses 1–13. The election of officers, the reception, the discipline and exclusion of members, the keeping of the ordinances—everything necessary for the work of the gospel and the salvation of a lost world was committed to "organized churches." Compare Matt. 28:19, 20; Acts 1:26; 6:2, 3, 5; 10:47; 15:22; 16:4; Rom. 14:1; 1 Cor. 5:4, 5; 2 Cor. 2:6; 1 Cor. 11:2; 2 Thess. 3:6; Rev. 2:14; 3:10, in which it will be seen that the Churches elected their officers, received, excluded members, preached the gospel, kept everything in order. In Chap. 30 and 34 of this book this is especially set forth. In preaching, baptizing, receiving, excluding, the Churches are the powers through which the King of Zion governs, extends His

empire. A. Campbell, of the Churches, says: "But as these communities *possess the oracles of God* . . . they are in the records of the *kingdom* regarded as the only *constitutional citizens of the kingdom*."—*Chris. System, p. 172.* Few deny this necessity for the Churches, until they come to meet the impregnable stronghold of Bible promises of succession, when they disparage them for their own general, intangible, invisible—I must say it—*nothing;* and then they have succession promised to their pet—nothing. Some of them will say: "Yes, we admit, that through all ages there were men and women who held Bible principles, Bible doctrines, Bible ordinances, etc." Yet, in the next breath, they deny that these were Churches! Just as if the life, evinced by the maintenance of these "principles," these "ordinances" and the "doctrine" would not maintain the Scriptural Church organization. Where, to-day, find we men and women who maintain Bible principles, Bible ordinances, Bible doctrine, etc., without Scriptural organization? Indeed, what is such a life in manifestation but organization and the work of organization? The Scriptures represent the organization as *indispensable* to the purity, the preservation of the doctrine, the gospel and the ordinances. But, to rob the Church of the promise of preservation, it is denied that the Church is necessary to such purposes. *What these deniers of succession think the Church was instituted for, would require more than the wisdom of Solomon to tell.* (2) It is

claimed that the apostasy of some Churches proves the apostasy of all. Excuse me for reducing the objection to a logical absurdity, in stating it. As well prove that a whole army deserts from some having deserted. As well prove that all the angels apostatized from some having apostatized. As well prove that all the provinces of a kingdom have rebelled from some having rebelled. The Scriptures speak of some Churches being spewed out, their candlesticks being removed. The Romish Church is only apostasy. But the promises to the Church, to the kingdom are, that "it shall stand forever," that "the gates of Hades shall not prevail against it."

The attempt is, also, made to weaken the statements of commentators, etc., that the Scriptures promise succession. This is done in the same way by which the attempt is made to weaken the direct statements of the Scriptures, viz., by saying that these commentators mean the general, indefinable, intangible, "invisible" body of men and women—Church means men and women—with no place of meeting, no objects before it —the "invisible Church." To this I reply: Some of these writers have fallen into the error of speaking of an "invisible Church," but (1) I have shown that they speak of the "visible" Church as being preserved. For example, Adam Clark says, that the Church, of Eph. 5:23–29, is a Church with *ordinances*.† (2) But, if

†An invisible Church—if there is such a thing, has neither ordinances nor anything else. If any passage, in the Bible, seems to mean an "invisible" Church this passage is that one.

every one of these writers understood these promises as applicable to only an "invisible" Church it does not, in the least, weaken their testimony to these promises, guaranteeing Church succession. The promises of succession to a Church are one thing; what kind of a Church is given these promises, is quite another. I have not quoted some of these writers as defining the Church, to which the promises were given; but I have quoted them all to prove that the promises clearly leave no ground to doubt that succession, of some kind of a Church, is promised. Having proved that the Churches† of the New Testament are organizations, to which are committed, the gospel, the doctrine, the ordinances, the discipline—that they are *thus* "the house of God, which is the Church of the living God, the PILLAR and the GROUND of the *Truth*," (1 Tim. 3:15.) whoever denies that these are the Church to which the promises of preservation are given has his controversy not with me so much as with the King in Zion. ‡ So

† "The learned Dr. Owen fully maintains, that in no approved writer, for two hundred years after Christ, is mention made of any organized, visibly professing Church, except a local congregation of Christians."—*Church Members' Man.*, p. 36, by *William Crowell.*

‡ That the reader may neither be confused nor think that I am confused I will state that I use "Church," in the singular, to denote the aggregate of churches. Just as it is used in Mtt. 16: 18; Eph. 1: 22; 5:24; Col. 1:18. It is thus used by *synecdoche.* and I use "churches" for the independent organizations—the literal churches as in Acts 9:31; 15:41; 16:5; 19:37; Rom. 16; 4,16; 1 Cor. 7;17; 11:16: 14: 33, 34; 16: 1, 19. To say Baptist Church for all Baptist Churches is correct; so is it to say Baptist churches.

far as the use of their testimony is concerned, it matters not, if these writers believed the Churches of the New Testament are Romish or Mormon churches. They agree that *whatever* the churches of the New Testament are, they are promised succession. And I have proved them to be organizations.

I will close this argument with the testimony of one Methodist and two Presbyterian scholars.

Adam Clarke: "The Church of the living God. The assembly in which God lives and works each number of which is a living stone, all of whom, properly *united* among themselves,"—this is organization,—"grow up into a holy temple in the Lord." *On* 1 Tim. 3:15 (My italics.)

Barnes, Presbyterian: "Thus it is with the Church. It is intrusted with the business of *maintaining* the truth, of *defending* it from the assaults of error, and of *transmiting* it to future times. The truth is, in fact, upheld in the world, by the Church. The people of the world feel no interest in defending it, and it is to the Church of Christ that it is owing that it is preserved and transmitted from age to age . . . *The stability of the truth on earth is dependent on the Church* . . . Other systems of religion are swept away; other opinions change; other forms of doctrine vanish; but the knowledge of the great system of redemption is preserved on earth unshaken, because the Church is *preserved* and its foundations can not be moved. As certainly as the Church continues to live, so certain

will it be that the truth of God will be perpetuated in the world." On 1 Tim. 3:15, *quoted by J. R. Graves, LL. D., in Old Landmarkism*, p. 44.

As I remarked, it matters not what these writers think was the Church. I quote them, to show that the Scriptures promise succession to the Church, that maintains the preaching, the doctrine, the ordinances, the discipline, etc., whatever that is; and, independently of these writers, I prove that Church is local Churches, with organizations.

Again, says Bannerman: "The visible Church is Christ's kingdom; and the administration of government, ordinance, and discipline within it, is but a part of that administration by which He rules over His people. That kingdom may at different times be more or less manifest to the outward eye and more or less conspicuous in the view of men.† But He has left us a promise that the powers of evil shall never finally

† Many have, hastily, concluded that the Church must be *clearly* traced, by history, through *every* age, in order for it to justifiably claim to have existed, since the apostles' time. But, while the Scriptures, most clearly, promise it succession—in the sense of never ceasing to exist, not Apostolic succession which is "a succession of hierarchal bishops," as imagined successors of the apostles, they as clearly teach that, to say the least, it should be very difficult to *clearly* trace it, by history, through *every* age. In Rev. 12:6, the Church is spoken of as hidden "in the wilderness" "a thousand, two hundred three score days"—1260 years. The Church, thus driven into obscurity, is thereby so hidden from the eye of the *uninspired* historian that its footsteps are, necessarily, in some periods, difficult to trace. The very difficulty which historians find, in tracing the Church, in some periods of its history, is an indispensable evidence of its being the true Church, and, *therefore of its succession*. One way, by which we know that the Romish Church is not the

prevail against it or sweep it entirely away: and, as belonging *essentially to a due administration* of that kingdom, and forming a *part of it*, the *outward dispensation of ordinances and worship in the Church shall never fail.* * * * There are express announcements in Scripture, warranting us to assert that the various *institutions and rites that make up the outward provision of government, worship, ordinance, and discipline in the Church of Christ, should be continued to the end of the world.*"—*Idem*, pp. 332, 333.

On pp. 439, 442; "The ministry, embracing an order of men to discharge its duties, is a standing institution in the Christian Church, since its first establishment until now; and Leslie, in his *short Method*

Church of Christ, is the clearness with which it can trace its existence throughout the dark ages. Of course, it finds its *beginning as late as the third century.* But the clearness of its succession, in the dark ages, is its conviction. On the other hand, whatever Church can point to any period, since the Apostles' time, back of which it *certainly* did not exist, and in which it had its origin, is, certainly not the Church of Christ, since it is, thereby, proved to be of post-Apostolic origin. No man can, historically, demonstrate his succession from Adam; yet, from Scripture, he cannot doubt that succession. So we know the Church has a continued existence from the first century. But, as in the case of any man, concerning whom it could be proved that he had an absolute new beginning since Adam, we should be certain that he was not Adam' successor, even though he might closely or even wholly resemble him, so we are certain that any Church is not the successor of the first century which had a new beginning since that time. So of an oceanic telegraph. We cannot see it, or hear it, save at each end. Yet, we know it is continuous, as we see and hear it at one end. No line, having its beginning anywhere in the sea, can be a trans-oceanic line. So, no Church, having its beginning since the first century, can be the Christian Church. But the Church found in the first century and in any century, since, can but be the Christian Church.

with the Deists, has fairly and justly appealed to the uninterrupted existence of the office as a standing and permanent monument of the great primary facts of Christianity, and as therefore demonstrative evidence of its truth. . . . There are a number of Scripture declarations that the promises, of the permanence and perpetuity of a ministry in the Church, which have been appropriated and perverted by the advocates of apostolic succession into arguments in favor of the doctrine. . . . In short, most of those Scripture statements, which afford us warrant to say that there shall be a Church always on this earth, and that the office of minister and pastor is a standing appointment in the Church, have been pressed into the service of the theory, that an apostolical succession in the line of each individual minister is essential to the validity of the ministerial title,† and, as most, if not all, the advocates hold essential also to the existence of a Church at all. Now, with regard to such statements of Scripture, it may readily be admitted—nay, it is to be *strenuously affirmed*—that they demonstrate this much, that a Church of Christ, *more or less visible*, *is always to exist* on the earth; but this conclusion has nothing to do with apostolical succession in the Church. Further still, *many* of these texts may be held as *demonstrating*

† Advocates for receiving persons into our churches, on alien immersions, have fallen into the Romanist and Episcopal error; for they claim that we can have no proof of a regularly constituted ministry until we can trace "every minister's pedigree back to apostolic times! Just as if a *Scriptural Church* is not the authority to baptize!

that the office of the *ministry* is a *standing and permanent one in the Church*. . . . There are not a few statements in Scripture that justify us in believing that the *office of the ministry* in the Church can *never*, as an office, *become extinct;* that an order of men *set apart* to its public duties can *never*, as an order, be *interrupted* and come *to an end*, so long as the Church itself endures." (My italics.)

Prof. Bannerman, feeling the force of this, against the Presbyterian Church, tries to evade it by a resort to the *notion* of a "universal Christian society, and in all the branches of the Christian Church." But this does not weaken the force of the quoted statements. How significantly, then, is every honest scholar bound to voice the Lord's statement: "Upon this rock will I build my Church and the gates of Hades shall not prevail against it."—Matt. 16:18.

The Scriptures more than justify the lines of Newton:

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Formed thee for His own abode.

Lord, thy Church is *still* thy dwelling,
Still is precious in thy sight,
Judah's temple far excelling,
Beaming with the gospel's light.

On the Rock of Ages founded,
What can shake her sure repose?
With salvation's walls surrounded,
She can smile at all her foes."

Or of Kelley:

"Zion stands with hills surrounded,
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion,
What a favored lot is thine.

In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee;
God, thine everlasting life,"

Poets join Scriptural expositors, in declaring Church preservation and succession a fundamental, Bible doctrine†.

Having proved that the Church should never apostatize is a fundamental, Bible doctrine, I pass:

2. To notice that it is a fundamental infidel doctrine that it should apostatize.

A few years ago I met in debate a Spiritist, who affirmed, as a proposition, that the Church has apostatized. So Mormonism teaches. Swedenborg says of the Church: "Its condition may be compared with a

† As this book is not a historical work I introduce only this note. Dr. Ypeij and Prof. Dermont, of the Reformed Church of Netherlands, substantially Presbyterian, in a most learned work say: "We have now seen that the Baptists, who in former times, were called Anabaptists, and at a latter period Mennonites, were originally Waldenses, who, in the history of the Church, even from the most ancient times, have received such a well deserved homage. On this account the Baptists may be considered, as of old, the only religious community which has continued from the times of the Apostles, as a Christian Society, which has

ship, laden with merchandise, of the greatest value, which, as soon as it got out of the harbor, was immediately tossed about with a tempest, and presently being wrecked in the sea, sinks to the bottom." — *True Chr. Relig., p. 269.*

Says Buckle: "The new religion was corrupted by old follies, . . . until after a lapse of a few generations, Christianity exhibited so grotesque and hideous a form that its best features were lost, and the lineaments of its earlier loveliness were altogether destroyed."—*Hist. Civ., vol. 1, p. 183.*

Infidels, of the present, seeing that the Church yet stands, are preaching its apostasy. Voltaire said the Church would be extinct before A. D. 1800. Robert Ingersoll, and every infidel lecturer and writer, proclaim the doctrine of the apostasy. The Devil has believed in and worked for Church apostasy ever since its birth. Christ said: "The gates of Hades shall not prevail against" the Church; the combined powers of hell have ever said "they shall," "that they have"

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kept pure through all ages, the evangelical doctrines of religion. The uncorrupted, inward and outward condition of the Baptist community affords proof of the truth contested by the Romish Church of the great necessity of a Reformation of religion . . and also a refutation of the erroneous notion of the Roman Catholics, that their denomination is the most ancient."—*Wm. R. Williams, Lect. on Bapt. Hist.* Before me lie many testimonies from Pedo rantists, Romanists, and even some from Campbellites, to the same effect. The denomination is indebted to D. B. Ray, D. D., for "Baptist Succession," which is the best popular History of Baptists which has yet appeared. I hope my readers will get the book. I have material for a volume on the subject which I hope to publish.

"prevailed against it." With which of these parties do you, my dear reader, agree? Remember, you cannot evade the question, by resorting to the assumption of an "invisible" Church; for we have seen (a) that the only Church which the New Testament speaks of is a local Church, with organization, and (b) if there were "invisible" Churches, the promise of preservation is given to the "visible."

3. *The Campbellite Church is based on the infidel assumption, upon which nearly all the sects are founded, viz., the apostasy, harlotry of the blessed Bride or Church of Christ.*

A wife is "off on a visit." To steal the wife's place, a woman circulates the report that the wife has been lost at sea. The woman knows this report is necessary to make room for her. So, every new sect builder and new sect—and sects now number hundreds,—knowing there is no room for another bride of Christ, while the first is alive or true to Him, proclaims the death or the unfaithfulness of His first Bride. Bangs, one of the earliest Methodist writers, said: "That the state of society was such in Great Britain at the time Wesley arose as to call, in most imperious language, for a Reformation, no one, at all acquainted with those times, I presume, will pretend to question." *Original Church*, p. 103. Again: "Methodism arose from the necessity of the times"—*Idem*, p. 302. Mr. Bangs omitted telling his readers that the very Church—the Episcopal—that then ruled Britain, was a Church

which originated with the bold assumptions of the apostasy or harlotry of the Bride of Christ, and of the necessity of a "reformation."

Porter, another standard Methodist writer: "More than a thousand years the Church was sunk in the deepest ignorance and corruption, so that it is exceedingly doubtful whether there was a valid bishop on earth."—*Compendium of Meth.* p. 329. On p. 337: "The Church was dead." A sect, calling themselves "Bible Christians"—wonder if the Cambellites cannot get a suggestion from this name, as to what to call their Church?—says: "In subsequent times, when reformation was needed, a Luther, a Calvin, a Melancthon and others have been raised up, etc. . . . Under Providence"—by the way, these sect builders all talk of a Providential call, but no one of them recognizes the others call as sufficiently doing the work for which they were called, and none of them shows us what wonderful Providence called them!—"the body, known by the appellation of Bible Christians, began to assume an external, visible existence as a Church, about the year 1800, principally through the labors of Rev. William Cowherd."—*Relig. Denom.*, p. 123. Of the German Seventh Day Baptists (?), William M. Fahnestock, M. D., of that sect, says: "About the year 1694 a controversy arose in the Protestant Churches of Germany and Holland in which vigorous attempts were made to reform some of the errors of the Church . . . In the year 1708, Alexander Mack . . . and seven others, in

Schwartzenau, Germany, began to examine carefully and impartially the doctrines of the New Testament, and to ascertain what are the obligations imposed on Christians; determined to lay aside all preconceived" —the special plea of Campbellism—"opinions and traditional observances. The result of their inquiries terminated in the formation of the society, now called the Dunkers, or First Day German Baptists,"—*Relig. Denom.* p. 109. Of a sect called "The Free Communion Baptists" (?), Rev. A. D. Williams, one of its ministers, writes: "At the close of the seventh century two pernicious errors had crept into ecclesiastical matters in some parts of New England." As a result: "During the first half of the eighteenth century a number of these societies were formed in Rhode Island and Connecticut."—*Relig. Denom.* p. 82.

Rev. Porter S. Burbank, of the "Free-Will Baptists" (?), writes: "Generally there was but one Baptist denomination in America till the origin of the Freewill Baptists, a little more than sixty years ago. . . . The Freewill Baptist connection in North America commenced A. D. 1780, in which year its first Church was organized." Then he proceeds to justify its organization, by such statements as: "Churches were in a lax state of discipline, and much of the preaching was little else than dull, moral essays, or prosy disquisitions on abstract doctrines."—*Relig. Denom. pp. 74, 75.* John Winebrenner, the founder of the Winebrenarians, who call themselves "The

Church of God ''—a suggestion for the Campbellites—as that name is as near as any name, which the Bible calls the Church, nearer than most of the names they have given their Church, says: "We shall accordingly notice . . . that religious community, or body of believers, who profess to have come out from all human and unscriptural organizations''—just what the Campbellite Church professes—"who have fallen back upon original grounds, and who wish, therefore, to be called by no other distinctive name, collectively taken, than the Church of God.'' So he says: "In October, 1830,'' some persons "met together'' and organized the "Church of God.''—*Relig. Denom., p. 172.* Of course, though Mr. Winebrenner founded his church, like A. Campbell, he says it was originated in the first century! In a tract, published by the "Seventh Day Adventists,'' at Battle Creek, Mich.,—a sect which is doing far more than Ingersoll to introduce Sabbath desecration and materialism — entitled "The Seventh-Day Adventist: a brief sketch of their origin, progress, and principles,'' we read: "Our field of inquiry leads us back only to the great advent movement of 1840–44. Respecting that movement, it is presumed that the public are more or less informed; but they may not be so well aware of the causes which have led since that time to *the rise of a class* of people calling themselves Seventh-Day Adventists.''—*p. 1.* (My italics.) Then, on the assumption of all things needing reforming, it says: "A Seventh-Day Baptist

sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, N. H., where there was a Church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment in the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh day, and thus have the honor of being the *first Seventh-day Adventist Church in America.*"—*p. 5.* (My italics.)

Thus, we see how sects arise, how Christians are divided, how the world is led into infidelity by sectarianism. THE INFIDEL DOCTRINE, THAT THE BLESSED BRIDE OF CHRIST IS DEAD, OR HAS BEEN UNFAITHFUL TO HIM, IS THE BASIS, THE LICENSE OF THE WHOLE OF THE SECTARIAN TROUBLE.. Once it is admitted, every one, good or bad, who becomes offended, and who can get a few followers, can get up a "new Church," so on *ad infinitum.*

Thus, here comes Alexander Campbell, like all the others, founding a new sect, claiming to reform the Church, to "get back to the Bible," etc. A. Campbell says that he originated the Campbellite Church from "A deep and an abiding impression that the *power*, the *consolations*, and *joys*—the *holiness* and *happiness* of Christ's religion were *lost* in the forms and ceremonies, in the speculations and conjectures, in the feuds and bickerings of sects and schisms."—*Christian System, p, 6.* (My italics.)

If all this were lost, surely, there was nothing left of the Church. Every follower of Mr. Campbell proclaims this infidel doctrine, of his father.

With approval, Prof. R. Richardson says of Campbell: "Continually deploring . . . the divided and distracted condition of the religious community at large . . . he at length formed the resolution to make a public effort for the restoration of the original unity of the Church."—*Relig. Denom., p. 224.*

Prof. Richardson then proceeds to show how he added another sect to the existing sects, to remove(?) sectarianism, etc! Of the aim of A. Campbell, Frederick D. Power, pastor of the Campbellite Church, at Washington,at the time of Pres. Garfield's death,says:

"Alexander Campbell began to set forth with great vigor and learning . . . the plea for a restoration of the original gospel and primitive order of things . . . It was not a reformation that was sought, but a *restoration*, a renewal of the ancient landmarks of the Christian religion."—*Schaff-Herzog Ency., vol. 1, p. 644.*

Mr. Richardson: "The process of demolition was not with him an ultimate end, for if he sought to remove the awkward and rickety structures of partyism, or the broken and accumulated rubbish of human tradition, it was that he might *build again upon their ancient sites the bulwarks and towers of Zion." Memoirs of A. Campbell, vol. 2, p. 38—quoted in Ray-Lucas Debate, p. 81.*

On p. 252 we read: "We have to dispossess *demons*, and exorcise *unclean spirits*, as well as to proclaim the *acceptable year* of the Lord. The chief priests, scribes and rulers of the people are generally in league against us." By comparing Matt. 3:32-34; 10:1; Isa. 61:1-6; Luke 4:16-22 with the language, just quoted, it will be seen that A. Campbell claimed to do just what Jesus did, to have been prophesied of as the Savior; and that his followers indorse his claims. Again, Mr. Campbell declares that "he revived the whole Christian community as a physician revived a plethoric, paralytic patient. Desperate diseases require desperate remedies. The lancet, blisters, and the severest friction are the mildest remedies to restore sensibility and healthy action of the nervous system to such unfortunate invalids. In a word, and without a figure, he regarded the so-called Christian community as having lost all healthy excitability; and his first volume of the 'Christian Baptist,' 'the most uncharitable,' the most severe, the most sarcastic, and ironical, he ever wrote, was an experiment to ascertain whether society could be moved by fear or rage, whether it could be made to feel at all the decisive symptoms of the mortal malady which was consuming the last spark of moral life and motion."—*Mill.Harb. vol. 2, p. 419—quoted from Text Book on Camp., p. 95.*

Mr. Campbell says: "I do, indeed, contend for the restoration of the original gospel and order of things,

and do think that no sect in Christendom has the one or the other."—*Mill. Harb., vol. 5, p. 251, in Ray-Lucas Debate, p. 204.* On p. 374, *of the Mill. Harb.* "There is not *one voice heard in all the world outside of the boundaries of the present reformation*, calling upon the people to return to the original gospel and order of things."—*In Ray-Lucas Debate, p. 202.* (My italics.) If this were true we should be slow to reproach Mr. Campbell for applying Matt. 9 :32-34; 11 :1; Isa. 6 :1-6 and Luke 4 :16-22 to himself, lest we reproach the Savior! *The Baptist* clips from *The Christian*, a Campbellite paper, an essay, read by J. C. Reynolds, who was an associate editor of that paper, which essay was read, with approval, before the Howard County, Mo., Campbellite meeting. He is giving the reason or justification for the origin of Campbellism: "Our work is largely one of restoration. To restore to the people, that which they have let slip from them is our special duty. The people have lost much. Their most precious treasures have been taken from them. Let us enumerate their losses and thereby enumerate the items of our work:

1. The people had lost the Word of God.
2. They had lost the name of the Lord.
3. They had lost the one baptism.
4. They had lost the proper person to be baptized.
5. They had lost the design of baptism.
6. They had lost the order of the steps taken to get out of the kingdom of Satan and into the kingdom of God.

7. They had lost the real work of the Holy Spirit.

8. They had lost the proper organization of the Church.

9. They had lost the primitive piety, determined zeal, self-sacrificing devotion and unrelenting warfare against sin, of the primitive Church. To restore all these is our work."

This Campbellite pretension involuntarily reminds one of the "little horn" with "a mouth speaking great things." Dan. 7:8. Mr. Lard, upon whom fell A. Campbell's mantle, more than upon any other man, says, of Mr. Campbell: "He alone did what none before him had done . . . How well he succeeded I must not trust myself to say, for I rank no uninspired man with him."—*Address on A. Campbell, p. 25, in Am. Bap. Flag.* Thus Mr. Campbell is ranked with the inspired!

Again: "For the first time for long dreary centuries men began to feel that Christianity was perfectly adapted to them in their present state† . . . Indeed, it is not going too far to say that the whole ordinance except the single act was literally exhumed from the rubbish beneath which the universal folly of man had buried it."—*Idem, pp. 27, 28, in Am. Bap. Flag.* Let the reader carefully compare these Campbellite reflections and slanders on the blessed Bride of Christ

† The fatal error of Campbellism is it attempts to adapt Christianity to men in "their present state" instead of having men get out of "their present state," and adapted to Christianity.

with the language of the Bible, in this Chapter, promising non-apostasy. They do not hesitate to thus speak of the Church; and to positively contradict Jesus Christ.

Thus, more pointedly and flatly, "Elder J. L. Martin, a Campbellite preacher and author, on p. 192 of his "*Voice of the Seven Thunders*," says: "The Lord save us from trying to go back to trace up a line of succession from the Apostles until now, to prove that we are the true Church of Christ, because the Church was lost as an organization. *The Church on earth was prevailed against.*" Jesus Christ: "*The* GATES OF HELL SHALL NOT PREVAIL AGAINST IT."—Matt. 16:18.

Campbellites, in the words of Eld. J. L. Martin:—"THE CHURCH ON EARTH WAS PREVAILED AGAINST." Yet, Campbellites tell us that they are the only ones who follow the Bible!! I most solemnly avow, in consciousness of the presence of the Judge of all the earth, that I would be afraid to so contradict Jesus Christ, lest He would strike me dead. Possibly, these Campbellite leaders have been so engrossed with Campbellism as to have never studied these Scriptures on Church preservation. For Mr. Hand, a leading Campbellite preacher and author, in his reply to D. B. Ray—a work indorsed, generally, by Campbellites—says: "The Savior never promised to build any Church to withstand the gates of hell. . . It took himself and the mighty power of God to withstand the gates of

hell." "Whoever heard of a Church built to withstand the gates of hell till Mr. Ray in frantic terror, endeavoring to escape the falling ruins, gets off that romantic flight of the imagination."—*Text Book Exposed, pp. 175, 136.* We have seen that Stonism, also, said likewise of the Church.

Thus, we see that upon one and the same foundation with infidels and with innumerable sect builders, rests the Campbellite Church,—upon "the infidel assumption "that the blessed Bride of Christ has proved unfaithful to Him and become an ecclesiastical harlot. Judge, dear reader, with your eye on the bar of God, whether any Church, resting, essentially, on such an assumption, is the Church of Jesus Christ—or, even any part of that Church—whether it is not anti-Christian.

CHAPTER X.

THE CAMPBELLITE POSITION, AS TO THE TIME WHEN THE GOSPEL WAS FIRST PREACHED, THE KINGDOM FIRST SET UP AND THE CHURCH FIRST BUILT, IS CONTRADICTORY TO THE HOLY SCRIPTURES.

I use the expression, "the kingdom first set up and the Church first built," because the Campbellite position is that the kingdom and the Church were set up in the first century and, having been destroyed, were again set up by Alexander Campbell in the present century. See Chapters 1, 4 and 9. The expression is accommodated to the Campbellite assumption, that there were two beginnings of the Church,Scripturally, we should say, "as to the time when the gospel was first preached and the Church and the kingdom set up." With the above explanations I will proceed.

SEC. 1. *Campbellites agree that upon the day of Pentecost the gospel was first preached*, and that the kingdom and the Church were then first set up. Says Isaac Errett: "This brings us to the day of Pentecost, and its most significant development, as narrated in the second chapter of the Acts of the Apostles. Here we reach our point of rest. Here is the grand culmi-

nation of the scheme of salvation. Here is the setting up of the kingdom. Here is seen the little stone cut out of the mountain which Nebuchadnezzar saw, and which is yet to become a great mountain, and fill the whole earth."—*Elements af the Gospel, p. 40, in Ray-Lucas Deb.;* also *Walks About Jerusalem, p. 35.* See Ray-Lucas Deb. Campbellite writers, debaters, speakers, I believe, without exception agree with Mr. Errett.

I propose to now demonstrate, from the Bible, that the gospel was preached, the kingdom and the Church were set up before the day of Pentecost.

SEC. 2. *What the Bible means by the word gospel. Euangelion* (εὐαγγέλιον) rendered gospel is thus defined: "Liddell and Scotts' Lex: 'In the Christian sense, the glad tidings.'" Robinson's Lex: "The glad tidings of Christ and His salvation." Bagster's Lex: "Glad tidings, good or joyful news," Matt. 4:23; 9:35; the gospel, doctrines of the gospel: Matt. 26:13; Mark 8:35. *Meton:* the preaching of, or instruction in the gospel." Greenfield's Lex: "Glad tidings, good or joyful news, Matt. 4:23; 9:35; the gospels, doctrines of the gospel, Matt 26:13; Mark 8:35; *meton*, the preaching of, or instruction in the gospel; *meton*, a gospel, i. e. the history of the life and instructions of Jesus," Luke 9:6; Acts 14:7; Rom. 1:15, *et al.* The word is from *euangelizo*, (εὐαγγελίζω) "to bring good news, to announce glad tidings, especially of the gospel of Christ, and all that

pertains to it." *Euangelistees*,(εὐαγγελιστὴς) one who announces glad tidings; an evangelist, preacher of the gospel, is from *euangelizo* (εὐαγγελίζω.) *Euangelizo* in the New Testament, occurs 52 times; *euangelion*, 75 times; *euangelistees*, 3 times. They signify the same. From these Lexicons—with which all Lexicons agree—it is evident that the gospel ot Christ means the good news of salvation. We may divide this into *first*, Christ's life; *second*, His death; *third*, His resurrection; *fourth*, His intercession; *fifth*, salvation from sin through His life, death, resurrection and intercession. God's love, pardon, justification, adoption, the regenerating, indwelling, preserving Spirit,—all things, in salvation to, and including eternal glory, are in these four elements of Christ's work and preaching.

Adam Clarke: "The whole doctrine of Jesus Christ, comprised in the history of His incarnation, miracles, suffering, death, resurrection, ascension, and the mission of the Holy Spirit, by which salvation was procured for a lost world, is expressed by the word εὐαγγέλιον (*euangelion*)."—*Preface to the Gospel of Matthew, p. 31.*

Sec. 3. *The gospel was preached in Old Testament times.* 1. It was preached in the types of the Old Testament. "For the law having a shadow of good things to come," "which was a figure for the time then present."—Heb. 10:1; 9:9. 2. The gospel was preached in prophecy:—"In that day there shall be a fountain opened to the house of David and

to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1. Where, in the New Dispensation, is the Gospel preached with more clearness and pathos than it is in Isaiah 53d chapter? Not only was it preached to the Jews, but it was preached, as designed for "all nations."—Isa. 2:2; Psa. 72: 11; Jer. 27:7. But, some one answers: "Yes, but it was not the gospel then in operation." I reply: Your objection is far from the truth. God says: "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."—Prov. 1:23. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."—Isa. 1:18. "Ho every one that thirsteth, come ye, to the waters, and he that hath no money; come ye buy and eat; yea, come buy wine and milk without price. . . . Incline your ear, and come unto me; hear and your soul shall live . . . Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God and he will abundantly pardon."–Isa. 55:1–7. Who preaches the gospel more clearly and sweetly than this? If this is not the blessed gospel, then preachers greatly err in using it in revivals. And, as thousands have been saved by it, thousands have been

saved without the gospel! The Jews had the same law we have; in type, sacrifices and in such words, as just quoted, they had the gospel. The fifty-first Psalm is as clear a working of the law and the gospel in repentance, faith, etc., as has ever been seen under the New Testament. I should rejoice, if the Campbellites, generally, preached and *experienced* it. When Nicodemus expressed such ignorance of the workings of the gospel, in begetting us from above—John 3: 3–10—Jesus did not excuse him on the Campbellite ground, that as the "gospel would not be preached before Pentecost," he could not be expected to know better; but he gave him the scathing rebuke: "Art thou a teacher of Israel and knowest not these things"—a teacher of the workings of the gospel in salvation and yet you know nothing of "these things!" Read the glorious galaxy of those who, having been "redeemed from among men, walked with God," and tell me, ye, who believe that the gospel only "is the power of God unto salvation," if the gospel was not preached before Pentecost!—Heb. 11.

So "the scripture, foreseeing that God would justify the Gentiles by faith preached the *gospel* beforehand unto Abraham . . . So then they which be of faith are blessed with"—that is in the same blessed Savior and by the same blessed Gospel—"the faithful Abraham."—Gal. 3:8. Nothing is clearer than, that in Old Testament times, men were saved with the same gospel, the same salvation with which they are now saved. The reader

will keep in mind the definition of gospel, as quoted from the Lexicons, notice how it applies to Old Testatimes; and remember that Paul, in Gal. 3:8, uses the very word—*proeuangelizomai* (προευαγγελίζομαι, composed of πρό—before—and εὐαγγελίζω—I announce good news), for what he uses it in Rom. 1:15; 10:15; 15:20; 1 Cor. 1:7; 9:16, 18; 15:1, 2; Gal. 1:8, 9, 11, 16; Eph. 2. 17. I say the very word, because the New Testament makes no distinction in sense between *euangelizo* and *euangelion*—between telling the good news and the good news. Hence, speaking of only the Old Testament, Paul says: "The Holy Scriptures which are able to make thee wise unto *salvation* . . . and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."--2 Tim. 3:15, 16.

Sec. 4. *The gospel was preached between the time of the birth of Christ and Pentecost.* The nature of John's ministry proves that it was a gospel ministry. 1. What he preached. (1) He preached repentance. Matt. 3:1. (2) He preached regeneration and repentance as necessary conditions to baptism. "But when he saw many of the Pharisees and Sadducees come to his baptism he said unto them . . . bring forth therefore fruit worthy"—such as prove you have repented—"of repentance."—Matt. 3: 7,8. Bengel comments: "μετάνοια (*metanoya*), repentance is an entire change of character,and a renunciation of all

that is evil."—*in loco*. On verse 6: "And were baptized of him in Jordan, confessing their sins." Bengel comments: "The verb is in the middle voice,—ἐξομολογούμενοι, confessing. The preposition ἐξ denotes that they confessed their sins freely and expressly, not merely in the ear of John."

Adam Clarke: "Repentance, then, implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise unto salvation. That his *mind*, *purposes*, *opinions* are changed; and that in consequence there is a total change in his conduct."—*in. loco*.

Barnes: "Repentance implies sorrow for past offenses (2 Cor. 7:10); a deep sense of the evil of sin as committed against God (Psa. 51:4); and a full purpose to turn from transgression and live a holy life. Both John and Christ began their ministry by calling men to repentance." *in loco*. From Rom. 8: 5-8; 3:-10-22; Gal. 5:19-24; Eph. 2:10, we learn that the unregenerate mind hates God, commits only sin; and that only a new man will obey God. See Chap. 17, of this book, on Repentance, for an elucidation of this subject. From these Scriptures, it is certain that repentance and the *new* life, as the "fruit worthy of repentance," are the consequences of regeneration. Hence, Adam Clarke's comment. It is, therefore, certain, that John baptized only those who had led him to believe they were regenerate. No man can deny this without taking the anti-Bible position, that

the mind that "is enmity against God," which "is not subject to the law of God, neither indeed can be," and which "cannot please God," can obey him, by repenting and bringing forth fruit "worthy of repentance." See, especially, Rom. 8: 7, 8. (3) John preached that the Holy Spirit regenerates and sanctifies. This is certain (a) because the Old Testament preached that. See Gen. 6:3; Isa. 44:3; Ezek. 11: 19; 18:31; Psa. 51:10, 11, 12. So clearly was the new birth taught, in the Old Testament, that Christ rebuked Nicodemus for not understanding and teaching it. The talk about John not teaching "evangelical repentance" presumes him to have been more ignorant of divine things than were the Jews, under the Old Testament. (b) John's preaching repentance and the new life necessarily implies that he preached the work of the Holy Spirit. Acts 19, instead of proving that John's converts had not received regeneration and Christian baptism, proves the very contrary.

Says Farrar: "St. Paul, accordingly questioned them, and finding that they knew little or nothing of the final phase of *John's teaching*, or of the revelation of Christ, and were ignorant of the *very name of the Holy Spirit*, he gave them further instruction until they were fitted to receive baptism."—*Life and Work of St. Paul, p. 332*, published by I. K, Funk. (My italics.)

How can any man, with Matt. 3:11,—saying nothing

of the fact of the life which John's preaching demanded and the teaching concerning the Holy Spirit, in the Old Testament,—before his eyes, declare that men claiming to be John's disciples, and who had not even "heard whether there be any Holy Ghost," were His genuine disciples? Hence Farrar truthfully says that "they knew little or nothing of the final phase of *John's teaching.*"

Baumgarten: "Meyer is doubtless right in his conjecture that the absence of some practice or other in these disciples, specifically befitting Christian faith, astonished Paul." "We can . . . easily conceive it to be possible that, in the case of some heathens, who had received the baptism of John at *such a distance from its original scene*, the element of reference to the coming of the Holy Ghost, *which at all events was contained in it*, might easily have been allowed to fall into the background."—*Apost. Hist., vol. 2, p. 266.* (My italics.)

Thus Baumgarten admits that it is not unlikely that these disciples had been baptized far from where John baptized; and, that, as John's disciples were well instructed concerning the Spirit, these disciples, if they had ever heard of Him, had heard so little that it had made but little impression on their minds.

Neander, concerning these disciples: "But as usual with the preparatory manifestations of the kingdom of God,"—as much so now—"*different* effects were pro-

duced *according to the different susceptibilities* of his hearers. There were those of his disciples, who following his directions, attained to a living faith in the Redeemer, and some of whom become apostles ; others only attained a very defective knowledge of the person and doctrine of Christ ; others, again, not imbibing the spirit of their master, held fast their former prejudices "— just as men do now, making false professions—" and assumed a hostile attitude towards Christianity ; probably the first germ of such opposition appeared at this time *and from it* was formed the sect of the disciples of John, which continued to exist in a later age. These disciples of John, whom Paul met at Ephesus, belonged to the *second of these classes.*"—*Planting and Training of the Christian Church, p. 210.*

From Neander it is very certain that these were the disciples of John, which were anything than the representatives of the Spirit, the aim and the nature of his ministry. Neander adds: " Whether they had become the disciples of John in Palestine, and received baptism from him, or whether they had been won over to his doctrine by means of his disciples in other parts, (which would serve to prove that John's disciples aiming at forming a separate community which necessarily would assume a jealous and hostile position towards Christianity in its rapid spread) at all events they . . . considered themselves justified in professing to be Christians, like others."—*Idem, p. 210, 211.*

Bengel: *They could not have followed either Moses*

or John the Baptist, without hearing of the Holy Spirit. . . . Therefore the baptism of John was most widely propagated, as well as his teaching; but, as *often happens*, in the case of those more remote and later in point of time, the ordinance was administered *less purely or less fully*. . . . Apollos, on the other hand, who had received the baptism of John, accompanied with full instructions concerning Jesus Christ, was not rebaptized: Ch. 18:25. Nor were the Apostles rebaptized. *For in reality the baptism which is mentioned in Matt. iii. and xxviii. was one;* otherwise there could not have been the beginning of the gospel in John (Mark 1:2, 3,) and the Lord's Supper in Matt. 26 would be older than baptism."—*In loco.*

Taking these men who were so far below, even the Old Testament teaching,as to have never heard "whether there be any Holy Ghost," to represent John's ministry, is not a decent caricature upon his ministry; and it flatly contradicts all that the gospels record of his ministry. Hence, such testimony, as above, from learned, candid Pedo-baptists. John could no more have preached repentance and the new life without preaching the Holy Spirit, than the prophets, of the Old Testament, or the ministers of the New Testament could have, or can do so. (4) John preached Jesus. (a) We know this because no one can preach genuine repentance and the new life without preaching the great Author of life. (b) John's consciousness, recorded in Matt. 3:3, of being the

forerunner of the Messiah, who was to live, to die, to be raised for our justification, makes it certain that he preached Jesus. Verse 3, of Matt. 3, makes it certain that he knew himself to be the forerunner of the Messiah; and with such Scriptures as Isa. 9:6,7; 53d Chap.; Zech. 13:1; Isa. 4:3, he must have preached Him as the Savior. (c) The record of his preaching is that he preached Jesus, as the object of faith. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Matt. 3:12. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! † This is he of whom I said, after me cometh a man who is before me."—John 1:29,30.

On this Prof. Smeaton rightly says: "If then we put together" the meaning of this testimony of John to Christ, as our Savior, "they are these: (1) It was God's gracious appointment—'the Lamb of God; (2) it essentially lay in the vicarious element in the transaction'—it was a bearing of the sin of others, or of the world; (3) it was a bearing or a penal endu-

† The Hebrew—*nasa*—(נשׂא) rendered bear, in all these passages, Ges. Lex. defines: "Spec, to take away the sin or guilt of any one, that is, to expiate, to make atonement for . . . To take upon one's self and bear the punishment of sin." As a consequence of bearing the punishment of sin, it, also, Ges. says, means to carry away." In Jno. 1:29,30, it means to bear the punishment, and to bear away the sin, see its use in Gen. 4:13; Lev. 16:22; 17;16; 20:20; Isa. 53:54.

rance; (4) it was sacrificial, being the truth of the shadows in the previous economy; (5) it was without nationality."—*Smeaton on the Atonement, vol. 1, p. 79.* See Num. 14:34; Lev. 5:17; Num. 9:13; 18:22; Lev. 24:15.† Who, now, can preach Jesus better than did John? So Paul said that John preached, "that they should believe on him which should come after him; that is, on Christ Jesus."—Acts 19:4. Read the whole of John 1:15–37 and answer whether if any man more fully now preaches Jesus than did John. As Tholuck—*in loco.* states, John had been baptizing "for some time," when these words were uttered. And Tholuck calls attention to them as but the voice of his ministry.

As to John having been discouraged—Matt. 11:3; Luke 7:18, 20—and his having not known him—John 1:31—we are not to infer from these things that he did not preach Jesus, etc., but that he did not know Him by natural sight, just as the best Christian now would not know Him. The form of the question: "Art thou he that should come or look we for another" —shows that John had knowledge of the Messiah. To preach Jesus implies neither that we know him by natural sight, nor that we do not have times of depression.

I will close this part of the argument with a few more Pedo-baptist concessions, on John's ministry.

Adam Clarke, on the kingdom of heaven, as preached by John: "The kingdom of heaven is righteousness and peace and joy in the Holy Ghost. Now what

can there be more than this in glory? . . . "The kingdom of heaven is at hand;" referring to the prophecy of Dan. 7:13, 14 where the reign of Christ among men is expressly foretold. This phrase and the kingdom of God mean the same thing, viz., the dispensations of infinite mercy, and manifestation of eternal truth of Jesus Christ, producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and object."—On Matt. 3:2. Then John's ministry was a gospel ministry. Scott, on "Repentance," in Matt. 3: "The word rendered repentance implies a total revolution in the mind, a change in the judgment, dispositions and affections, another and better bias to the soul, Without it the people could neither understand the nature of the kingdom of heaven, welcome Christ, become his subjects, nor desire salvation."—Comp. Com. on Matt. 3: "As John required repentance as a condition to his baptism as certain.

Lightfoot: "John preached the gospel."—*Comp. Com.*

Dodridge: "This very demand of repentance showed that it was a spiritual kingdom, and that no wicked man, how politic or brave, would possibly be a member of it"—*Comp. Com. on Mtt 3.*

Matt. Henry: "John came preaching . . . for by the foolishness of preaching must Christ's kingdom be set up . . . His doctrine was repentance . . . This change of mind produces a change of the way" . . .

"They confessed their sins to John," "a general confession," "but to God a confession of particular sins. . . . By baptism he obliged them to live a holy life, according to their profession." "He intimated the nature of Christ's kingdom."—*Comp. Com. on Matt. 3.*

J. W. Dale: "The baptism of John was the one baptism in swelling bud, the Holy Spirit and the Lamb of God within it, not yet unfolded . . . The baptism of Christianity is *John's baptism* unfolded, revealing the Lamb of God slain and the Holy Ghost sent."—*Schaff-Herzog, Ency., Art. Bap.* (my italics). Dr. Dale uses some expressions which are too strong; but his words concede that John's baptism and ministry were the one baptism and the one ministry.

Stier, of the ministry of John and of Jesus: "The mission of the two preachings is ever this, through repentance into the kingdom of heaven! But this internal unity of the law and the gospel the world understands not, and therefore rejects both." "*We cannot hesitate longer to include the Baptist's term in the new age.*"—*Words of Jesus, Vol. 2, pp. 96, 85.* (my italics).

Geikie: "John proclaimed the great truth . . . that the kingdom was the reign of Jesus in the soul . . . Repentance with John was no *mere formal* confession, but a change of mind, a *new life* for the future; and this he so prominently urged that even Josephus, a generation afterwards, makes it a *characteristic* of his preaching . . . John sought to prepare a

people by a *moral regeneration* of the community . . . The kingdom of God with him was . . . a kingdom of righteousness and holiness . . . In all cases moral *regeneration* was the grand aim . . . He proclaimed . . the need of the *Holy Spirit* to perfect the inner revolution . . . In the bestowal of this heavenly influence, to carry out the *new* creation, *begun* by the *forgiveness of sins* was *summed up* John's message . . . He led them in groups into the Jordan, and immersed each singly in the waters, *after* an earnest and full confession of their sins."—*Life of Christ*, pp. 280, 282, 283—published by "Am. Book Exchange." (my italics). Considering that the gospels give us but a very scanty record of John's ministry, the a evidence that it was the gospel ministry is most ample.

As Bannerman says: "With regard to the *assumption* that the baptism of John was really given to all applicants, without respect to religious *character*, there seems *no evidence* of it in Scripture, but the reverse. We seem to have as good evidence that John demanded a profession of a *religious* kind from those whom he baptized, as the character of the very brief and scanty narrative which has come down to us of the transaction would naturally lead us to expect."—*Church of Christ*, *Vol. 1., p. 61.* (my italics).

John Calvin, the founder of the Presbyterian Church: "It is also certain that the ministry of John was *precisely the same* as that which was afterwards

committed to the apostles. *For their baptism was not different* . . . But the sameness of their doctrine shows their baptism to have been the same. John and the Apostles agreed in the same doctrine; both baptized to repentance, both to remission of sins; both baptized in the name of Christ, from whom repentance and remission of sins proceed."—*Calvin's Inst. Chr. Relig.*, Vol. 2, p. 481—published by the Presb. Board of Pub., Phila. (my italics). "On the other hand," against the Romish Church, "The Lutheran and Reformed Confessions asserted the perfect identity of the two forms of baptism, principally on the ground that John had preached the fundamental truths of the gosgel."—*Schaff-Herzog Ency.*, *Art. Bap.*

II. The New Testament dates the gospel, under the New Dispensation, from the beginning of John's ministry. "The *beginning* of the gospel of Jesus Christ, the Son of God; even as it is written in Isaiah, the prophet: Behold I send my messenger before thy face—

> Who shall prepare thy way;
> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make His paths straight.

John came, who baptized in the wilderness, and and preached the baptism of repentance unto remission of sins."—Mark 1:1–4. Commenting on this, the following Pedo-baptists say: "The beginning of the gospel applies to John the Baptist."

Bengel, Matt. Henry: "The gospel did not begin

as soon as the baptism of Christ, but half a year before, when John began to preach *the same gospel that* Christ afterwards preached. . . . In John's preaching and baptizing was the *beginning of gospel doctrines and ordinances.*"

Adam Clarke: "It is with the utmost propriety that Mark *begins* the *gospel* dispensation by the preaching of John the Baptist." Lightfoot: "John preached the *gospel*, Mark 1:1, 2; John 1:7." (My italics in the above quotations.)

Luke says John's mission was, "To give knowledge of salvation unto his people." "*In* the *remission* of their sins."—Luke 1:76–79. Of John's ministry: "The same came for witness, that he might bear witness of the light, that all might *believe through Him.*"—John 1:7. On this, Adam Clarke: "He testified that Jesus was the *true light*—the true *teacher* of the way to the kingdom of glory, and the *lamb* or sacrifice of God which was to bear away the sin of the world, v. 29, and invited men to believe in Him for the remission of their sins, that they might receive the baptism of the Holy Ghost. This was bearing the most direct witness to the light which was now shining in the dark wilderness of Judea; and from thence shortly to be diffused over the whole world." So when a successor to Judas is to be chosen it was said: "Of the men, therefore, which have accompanied us all the time that the Lord Jesus went in and out among us, *beginning from the baptism of*

John."—Acts 1 : 21. †John prepared a people, by their conversion and baptism, out of which Jesus organized His Church and called His Apostles. How any one can need more evidence to prove that John's ministry was a gospel ministry, than is presented in its nature and in the New Testament dating it as the beginning of the gospel, I cannot conjecture. Should the reader desire more evidence he will see it in the proof that Jesus preached the gospel and that "the kingdom of heaven and the Church were set up before the day of Pentecost;" for as "John's ministry continued over, probably, a year and six months," it continued about one year after the ministry of Jesus began—one year contemporary with the ministry of Jesus.—*Compare G. W. Clarke's Com. on Matt. 3;1 and his Har. p. 252.*

So that much of the evidence that the kingdom and the Church were in existence during the ministry of Jesus proves that John's was a gospel ministry, and a gospel baptism. Indeed, only the "Pharisees and the lawyers rejected" the ministry and the bap-

† Humphrey, Kuinoel, Hackett: "Not from the close of the baptism of John since Jesus called the Apostles earlier."—*in loco.* Here *apo*—from—(απὸ) and *meta*, of time (μετὰ), in Acts 10:37, are used; but, as Hackett remarks: "The difference of time not being important he reckons from the close of John's baptism." "The Savior performed some public acts but did not enter fully on his ministry till John had finished his preparatory ministry. The difference of time was so slight that it was sufficiently exact to make the beginning or the close of the forerunner's, the starting point in that of Christ." On Acts 1:21; 10;37.

tism of John as a gospel ministry and a gospel baptism.—Luke 7 :29,30. *The gospel character of John's work cannot be repudiated without repudiating* nearly the whole of the first year's ministry of Jesus, which was contemporary with that of John.

III. 1. Jesus Christ preached the gospel. (*a*) Isa. 61 : 1-3 is a prophecy of the preaching of the gospel by Jesus. Luke 4 :16-21 says that he preached "the gospel to the poor," as a fulfillment of Isa. 61 : 1-3 : "This day is this Scripture fulfilled in your ears." (*b*) The Sermon on the Mount is a gospel as well as a law sermon. If "blessed are the poor in spirit, for theirs is the kingdom of heaven;" "blessed are they that mourn for they shall be comforted;" "blessed are the meek for they shall inherit the earth;" "blessed are they that hunger and thirst after righteousness for they shall be filled," etc., I say, if this is not gospel preaching (the reader will remember that gospel is "good news,") there never was gospel preaching. It is a fulfillment of Isa. 61 :1-3. (2) "He taught the people in the temple and *preached the gospel.*" Luke 20 :1. (3) Jesus said, "thy sins are forgiven." Matt. 9 :3. (4) "Daughter, thy faith hath made thee whole; go in peace."—Luke 8 :48. (5) "Her sins which are many are forgiven; for she loved much."—Luke 7 :47. Who can preach a better gospel than Jesus preached to these poor creatures? (6) "For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him,

should not perish, but have everlasting life," etc. John 3:16. Who, now, preaches more gospel than this? (7) What is the parable of the prodigal son, what are those memorable discourses, recorded in John 12th, 13th, 14th, 15th, 16th, 17th Chapters,but the gospel? Where is there a true Christian whose soul has not overflowed with the peace of God, through the gospel, in reading these chapters? The evidence that Jesus preached the gospel before Pentecost is in every word of Matt., Mark,Luke and John, and much of the Epistles. (8) Asks Paul: "How shall we escape if we neglect so great a salvation? which having at *the first* been spoken through the Lord," etc. Heb. 2:3. (9) Says Peter: "The word which he sent unto the children of Israel, preaching *good tidings* of peace *by Jesus Christ* (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, *after the baptism which John preached*," etc. Acts 10:37. This is, undeniably, called the gospel, and it was, undeniably, preached before the day of Pentecost. (10) "Repent ye and believe in the gospel." Mark 1:15. "There is no man that *hath* left house or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the *gospels'* sake."—Mark 10:29. "From that time began Jesus to preach [the *gospel*,] and to say, repent ye, for the kingdom of heaven is†at hand."—Matt. 4:17. "He

† The very preaching that John preached.—Matt. 3:1.

departed thence to teach and to *preach* (*keerussein*—*κηρύσσειν* in the New Testament always implies the gospel. See Matt. 3:1; 4:17, 23; 9:35; 10:7, 27; 24:14; Mark 1:14, 38, 39; Acts 8:5; 9:20; 10:47; 19:13; 1 Cor. 1:23) and to teach in their cities."—Matt. 11:1. (11) *Euangelizo* (*εὐαγγελίζω*) and *euangelion* (*εὐαγγέλιον*) occur twenty-three times in the Gospels, making twenty-three times the gospels say that the gospel was preached before the day of Pentecost. *Keerussein* (*Κηρύσσειν*) is used for the gospel, in the gospels, twenty-seven times, which with *euangelizo* and *euangelion* make fifty times that the Gospels say the gospel was preached before the day of Pentecost. (12) When Jesus speaks of the gospel, to be preached throughout the whole Christian age, He nowhere intimates that it would be a different gospel from the one that was preached by John, His disciples and Himself, before Pentecost, but He says, it would be the same gospel: "And *this* gospel of the kingdom shall be preached in the whole world for a testimony to all nations; and then shall the end come."—Matt. 24:14. The Greek, *toutou to euangelion* (*τουτου `το εὐαγγέλιον.*) *Toutou* means "this," "this very thing, this same thing."—*See all the Lexs.* As a demonstrative it points out that the gospel, preached at the time in which He was speaking, was the one for all future. Hence, the marginal rendering to the Revised Version is, "*these* good tidings." Thus, in the very face of Matt., Mark, Luke, John, Acts,

Hebrews, etc., testifying that Jesus preached the gospel, the Campbellites preach by day and by night that the gospel was not preached before Pentecost."

When pressed by the plain statements of Scripture, that the gospel was preached before Pentecost, the Campbellites try to evade it, by saying: "The gospel was not preached in fact before Pentecost." Where, in the New Testament, do they read of any other than a gospel of *fact*, as approved of God? Were John, Jesus, the Apostles preaching a gospel of fiction? If they say a gospel of type, where do they read of such a gospel? The gospel was preached in type before the preaching of John, but it was the gospel in reality, as the saved, of Heb. 11, and in paradise, can testify. Such distinctions, as a gospel of fact and of type, are as erroneous as to say that a gospel in writing, a gospel verbally, a gospel in ordinances, in life, etc., is not the same gospel. As well say that Jesus in prophecy, Jesus in type, etc. is not the same Jesus which we have; and thus make two Christs as well as two gospels. It is all the one gospel. So it is the same gospel for all ages. Hence Paul said, the "gospel" was "preached unto Abraham!" Of course, it is preached with more clearness under the New Dispensation than it was under the Old; but that no more makes it a different gospel than its being preached by one preacher, who preaches it more ably than did another, makes it a different gospel; or that Jesus, because more clearly preached under the New than under the Old, is a dif-

ferent Jesus. And as to its not being a gospel until Jesus died and arose, to the one who believed that Jesus would save, before He died, there was as much gospel as to the one who believes since. The past age looked forward to the cross; the future age looks backward to the cross. But as the cross for the past age is the precious cross, so it is for the future age. Hence, Jesus said: "Your father Abraham rejoiced to see my day; and he saw it and was glad."—John 8:56. With believers of the past age, believers of the present join around the cross, in one unbroken band; saved by the same God, the same Savior, the same Spirit, in the same way—by the cross. If I am now liberated from a $1000 debt, by a kind friend promising to pay it 20 years from to-day, it is as good news to me as though it were paid. Nothing short of uncertainty can leave me in trouble. So of the gospel. The age, before the cross, was saved because of the promised liquidation of our moral debt; the age since, because that debt has been paid. Nothing, short of unbelief in the good news, to either age, can leave it in trouble. Campbellism is, therefore, on this point, in contradiction, not only to the clear record of the Bible, but to common sense.

SEC. 5. *The kingdom and the Church were set up before the day of Pentecost.*

The reader is requested to turn to the first part of Chapter 9, for the meaning of "Church" and "kingdom of heaven." Whatever Scripture speaks of one

impliedly speaks of the other; so that, when the existence of the one is proved, the existence of the other is impliedly proved.

I. The kingdom is said to have existed before the day of Pentecost. (1) The kingdom of heaven is at hand."—Matt. 3:2. *Engike* (ἤγγικε) or in Tischendorf's *Editio Septima Critica Minor*, (ἤγγικεν) is third person, singular, perfect indicative, of *engizo* (ἐγγίζω), to draw near, to approach. The perfect is used "whenever the past is to be put in relation with the present; that is when something past is intended to be represented as something just now (in the present) completed."—*Winer's N. T. Gr., p. 270.* The expression, therefore, means that, at that time, the kingdom of heaven was present; equally excluding the Pedo-baptist notion, of its having been set up, in the Old Testament times, and the Campbellite, of its being three years—to the Day of Pentecost—distant. John used it with reference to the kingdom which Jesus set up, soon after His baptism. We shall, therefore, expect to read of the kingdom as existing soon after the beginning of John's ministry. (*2*) In Matt. 5:3,10, Jesus speaks of "the poor in spirit," and "persecuted," as possessing—"yours *is* the kingdom of heaven," not *shall* be—"the kingdom of heaven." (3) "The law and the prophets were *until John: from that time* the gospel of the kingdom of God is preached, and every man entereth violently into it."—Luke 16:16. On this, Adam Clarke: "The law and

the prophets continued to be the sole teachers till John came, who *first* began to proclaim the *glad tidings of the kingdom of God.*" Matt. Henry: "Since John, the kingdom of God is preached; a New Testament dispensation. . . , Now that the gospel is preached." "they press with holy violence into the *kingdom of God.*"—*In loco.* (My italics.) George Campbell: "The intention is manifestly to inform us . . . what the manner was in which all who *entered* obtained *admission.*"—*In loco.* (My italics.)

Stier: "That was also the glad tidings which John the Baptist announced (Luke 3:18, εὐηγγελίζετο); but it is the Lord who first preaches the Gospel of the kingdom, by proclaiming its *actual existence.*"—*Words of Jesus, Vol 1, p. 82.* (my italics.)

Tholuck: "As *present* the kingdom of God is spoken of in the following passages: Matt, 11:12; 12:28; 16:19; Mark 12:34; Luke 16:16; 17:20,21." —*Sermon on the Mount, p. 73.* "If I by the Spirit of God cast out devils, then *is* the kingdom of God come upon you."—Matt. 12:28.

Stier: "And now visibly come on the earth in their midst."—*Words of Jesus, Vol. 2, p. 142.*

Geikie: "John alone taught them that the kingdom of God had already come."—*Life of Christ, p. 284, 264,* so *Tholuck, Schmid, Fritzsche, Bloomfield, et al.*

(5). "I will give unto thee the keys of the kingdom of heaven."—Matt. 16:19. All admit that Peter

had the keys before Pentecost, which proves that the kingdom existed before that time. Keys, without a door, without a house to lock, are like the case of the Arkansas cooper, who, in a very hard time, was asked to make a bung-hole for a barrel, and then, make the barrel for the bung-hole, after the applicant should be able to get the barrel made! Campbellites have a bung hole before the barrel is made, that is, keys before there is any lock, door or kingdom!

Tholuck, rightly, says that: Matt. 16:19, teaches that the kingdom was present when the keys were given.

(6.) "Thou art not far from the kingdom of God." Mark 12: 34,

G. W. Clarke: "He stood at the very door . . . and needed but the moral disposition to be within it."

A. Clarke: "So near the kingdom that he might easily have stepped in."—*In l.*

So, Tholuck: (7) "The kingdom of God *is* within you."—Luke 17:21.

Alford, better; "For behold the kingdom of God is among you."—*entos humon* (εντὸς υμῶν) †

Kype, indorsed by A. Clarke: "I proclaim it *publicly* and work those miracles which prove the kingdom of God *is* come."—A. Clarke, *in loco.*

Bloomfield: "Is among you . . . On this inter-

† *Entos* does not always mean within, but, sometimes "between."—*Liddell and Scotts' Lex.* It certainly means "between," or among here, as this was said to the wicked Pharisees.

pretation, the best commentators are agreed, and adduce examples of this use of ἐντὸς . . . The kingdom of God has even commenced among you—*i. e.* in your own country and among your own people."—*In loco.*

So Paulus, Fleck, Bornemann, DeWette, Doddridge, Beza, Raphaelius, *et al.*

Matt. Henry: "You inquire when it"—the kingdom of God—"will come, and are not aware that it is already begun to be set up *in the midst of you* . . . The gospel is preached, it is confirmed by miracles, it is embraced by multitudes, so that it is in your nation, though not in your hearts."—*In loco.* So Doddridge, Bloomfield, Tholuck, Olshausen, etc.

(8) "But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter."—Matt. 23:13. A. Clarke: "The kingdom here means the gospel of Christ; the Pharisees would not receive it themselves, and hindered the common people as far as they could."—*In loco.* Barnes: "Many men . . . about entering into the kingdom of heaven, i. e. the Church—but they prevented it."—*In loco.*

Matt. Henry: "These Scribes and Pharisees were sworn enemies of the gospel of Christ, and consequently to the salvation of the souls of men; they did all they could to keep people from believing in Christ, and so entering into His kingdom."—*In loco.* So

Bloomfield, Bengel, Rosenmuller, Olshausen, Doddridge, etc.

(9) "Jesus saith unto them, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."—Matt. 21:31. Barnes: "Go into the kingdom of God. Become Christians, or more readily follow the Savior . . . Publicans and harlots heard him, and became righteous, but they did not."—*In loco*, Matt. Henry: "When they saw the publicans and harlots go before them into the kingdom of God, they did not afterwards repent and believe." —*In loco*. So Doddridge, Olshausen, *et al.*

(10) "He that *is* but little in the kingdom of heaven is greater than he. And *from* the days of John the Baptist until now the kingdom of heaven suffereth violence, and the men of violence take it by force. For all the prophets and the law prophesied *until* John."—Matt. 11:11-11.

Bengel: "The New Testament commences at the beginning of Mark. This phrase, therefore, *even until John*, holds good of Scripture. . . . Even until, without change. Here was the *boundary* of prophecy and of the Old Testament dispensation, *thenceforward* is the fulfilling."---*In loco*. Barnes: "Since the kingdom of heaven, or the gospel, has been preached there has been a rush to it . . . multitudes had thronged around Him and John to hear the gospel."---*In loco*. Of John, Stier: "His days are already the introduction of a new period, and that he stands opposed to the

law and the prophets, being *beyond their circle.*"

Stier: "Now, but also now first, is *the kingdom of heaven* come, present, and thrown open to the entrance of all. There are then two ranks:—All the prophets raised up by God, and John at the last *immediately* before and at the introduction of *this* kingdom;—but now also the disciples of Christ who *are* the first *within this* kingdom . . . *We cannot hesitate longer to include the Baptists' term in the new age.*" —*Words of Jesus, Vol. 2, pp. 81, 83, 85.* (Part of the italics mine). So Tholuck, *et al.*

(11.) There are found all the elements of the kingdom, so related as to constitute the kingdom. A kingdom is composed, first, of a king; *second*, of subjects; *third*, of laws; *fourth*, of territory. We have seen that, by John's preaching, a people were prepared for the kingdom; that they entered into it, that it belonged to them, etc. We have seen that they had the laws of right, as preached by John and by Jesus. They had the institutions and the laws of both baptism and the Supper. We have seen that they baptized only such as repented, confessed their sins and believed in Jesus. See the exposition of John's ministry in this chapter, for proof of this. The Supper was eaten in the kingdom, and given to "eat and drink" "there for all time."---Luke 22:29, 30. Apostles were appointed, had the gospel committed to them—all things given into their hands before Pentecost. (a) Before Pentecost, Jesus showed Himself the King by performing the

acts that only the King could perform, viz. of calling apostles, giving to them the Supper, the baptism, the directions and the authority for all the future.---Matt. 10:1–42; Luke 22:29, 30; Matt. 28:16–20. (b) Jesus declared, before Pentecost, that "ALL *authority* hath *been* given unto me in heaven and on earth." ---Matt. 28:18. *Exousia* (*εξουσαία*) in its 95 occurrences in the New Testament means the authority and the power to enforce its authority; so of its verb *exousiazo* (*εξουσιάζω.*) See all the Lexicons. (c) Rightly do the Commentaries say that Jesus, in Matt. 12:28, appealed to this authority as proof that His kingdom had come, since it implied the authority belonging to the King in Zion. As to the territory, the world is the territory of the kingdom of heaven. Here it was set up, here it is on its onward march to universal and ultimate conquest.—Dan. 2:44, 45.

The Campbellites say that Jesus was not king until His ascension. (a) If this is so, Jesus misrepresented the truth, when He said that "all authority in heaven and on earth" was then in His hands, (b) If this is so, Jesus forgave sins, commissioned His apostles, gave to the Church its laws and ordinances when He was not King, and when He had no authority to do so. (c) If this is so, He commanded them to "wait" at "Jerusalem" when He was not yet exalted to the ruling throne. (d) If this is so, the whole foundation of the Church was laid before He had authority to lay it. (e) The poor heathen knew better than the Camp-

bellites know; for they asked: "Where is He that is *born* King."—Matt. 2:2. (f) The multitude knew better than the Campbellites, for they praised God, saying, "Blessed is the *King*."—Luke 19:38. (g) The accusers of Jesus knew better than the Campbellites, for they arrested Him for claiming that He was King. Compare Luke 23:1–4: John 19:21. (h) When before Pilate, Jesus declared Himself King. —Luke 23:3; John 19:21. On the cross, God honored Him, by directing Pilate to write: "Jesus of Nazareth, the King of the Jews."—John 19:19. Only His enemies denied that He was King, and only some of them—but *they* could not deny that He claimed to be King.—John 19:21. Even devils owned Him King. —Matt. 8:29. But the Campbellites deny that He was King before His ascension. They leave Him before His ascension, as a usurper, and as out of His own kingdom!!

Says Stier: The Son of God, a born king."—*Words of Jesus, Vol. 4, p. 323.* "Thus He begins, thus He continues, in royal style and tone; thus does He avow Himself to be a King who already has a kingdom, who inalienably retains it, and will more and more reveal and impress his power."—On Matt. 27:11.—*Idem, Vol. 7, p. 351.*

SEC. 6.—*The time when the kingdom and the Church were set up.*

1. About 1720 years before the kingdom and the Church were organized, the dying Jacob phophesied:

"The sceptre shall not depart from Judah nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Gen. 49:10.†

Adam Clarke: "The duration of the power of this famous tribe is next determined; 'the sceptre of dominion; as it is understood, Esth. 8:4; Isa. 14:5, etc., or its civil government was not to depart from Judah until the birth or coming of Shiloh . . . nor was the native law-giver, an expounder of the law, teacher, a scribe, intimating the ecclesiastical polity, to cease until Shiloh should have a congregation of people, or religious followers attached to him. And how accurately was this fulfilled in both respects! Shortly before the birth of Christ, a decree was issued by Augustus Cæsar that all the land of Judea and Galilee should be enrolled, or a registry of persons taken, in which Christ was included,

†Hengstenberg, Rabbi Woughe, in his translation of Gen. recommended by the Grand Rabbins, of France,—the late Dr. E. S. Abbott, render it Shiloh, as meaning the Messiah, Rabbi C. F. Frey, Auth. of Heb. Gram., Heb. Dic., Scripture Types, agrees with the rendering, and says: "It is true the learned both among the Jews and the Christians differ about the derivation and signification of שִׁלֹה, yet each of them agrees well with the Messiah." *Kimchi*, it signifies Judah's son, and Frey well asks: "Now, what son of Judah can it be but that famous and renowned son of his called *Nagid*, the Prince Messiah, who was to spring from this tribe and from the family of David, Isa. 55;4. Frey quotes also the great Rabbins, Yarki, Onkelos, Abendani, both of the Targums, to the same effect. Conant: "That this refers to the Messiah was held by the oldest Jewish interpreters, and there is no sufficient ground for dissenting from their opinion."—Ges. concedes; "Most understand by it the Messiah; who is called שַׂר־שָׁלוֹם prince of peace.—Isa. 9:5; though they differ in explaining the single words."—See Conants' Gen.; Mess. of Jesus by Frey; Smith's Bib. Dic., Ges. Lex.

Luke 2:1–7; whence Julian, the Apostate, unwittingly objected to his title of Christ or King, that he was born a subject of Cæsar." (about as good an objection to his then being king as that of the Campbellites.) "About eleven years after Judea was made a Roman province, attached to Syria on the deposal and banishment of Archelaus, the son of Herod the Great, for maladministration . . . henceforth Judea was governed by a Roman deputy, and the judicial power of life and death taken away from the Jews—John 18:31.

Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70."—*in loco.*

Keith, of about the time of the birth of Christ: "A king then reigned over the Jews in their own land, they were governed by their own laws and the council of their nation exercised its authority and power. Before that period the other tribes were extinct, or dispersed among the nations. Judah alone remained, and the last sceptre in Israel had not then departed from it . . . During the twelfth year of 'the age of Christ,' Archelaus, the king, was dethroned and banished. Caponius was appointed procurator, and the kingdom of Judea, the last remnant of the greatness of Israel, was debased into a part of the province of Syria. The sceptre was smitten from the hand of the tribe of Judah."—*Keith's Ev. of Proph., p. 28: Gen. by Conant, p. 201, Grotius, et mul. al.*†

† Because some professed Christians, through anxiety to seem

2. After prophesying the passing away of the Babylonian, the Medo-Persian, the Grecian and the Roman kingdoms, Dan. said: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed," etc.—Dan. 2: 44. In the days of the four kingdoms just spoken of.—Dan. 7:17--the kingdom of heaven was to be set up.—A. Clarke, *in loco*. That this prophecy was to be fulfilled in the days of the Cæsars is a conceded fact. The *St. Louis Chr. Adv., of April 11, 1877*, said: "This view is in harmony with the teachings of the best expositors to whose works we have had access. We remember only two or three exceptions. A priest, of the order of Jesuits, published near the beginning of the present century . . . and one or two others, of some note" have given a different interpretation to this. "But the great mass of writers, Catholic and Protestant, early and late, have accepted this, nor do we see how they could have done otherwise." At what time, in the first century, was this kingdom set up? (1) Luke tells us that the first proclamation of His kingdom was made in the fifteenth year of Tiberius Cæsar, by a commissioned officer of the King---John the Baptist."--Luke 3: 22. (2) Mark informs us that this proclamation was "the beginning of the gospel" dispensation.—Mark 1:1-3. (3) Matthew says that John, in that proclamation, proclaimed that "the long expected kingdom was at

more than "free from prejudice," have joined infidels vs., this prophecy, I have treated it at this length.

hand"—then present. See, especially, beginning of "4," in this Chapter. (4) Mal. 3:1 says, referring to this officer: "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall come *suddenly* to His temple." See A. Clarke, *in loco*. *Pithom*, (פתאום) rendered suddenly, indicates the setting up of the kingdom immediately after the beginning of John's ministry. (5) To the same point, Isaiah: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3, quoted by the officer, in Matt. 3:3. (6) As A. Clarke comments: "The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpracticed countries, sent harbingers before them to prepare all things for their passes, to level the ways and to remove all impediments." *In loco*. The harbingers did not go before and prepare the way years before the King was ready to enter, or entered upon his march; but the king immediately came after the harbinger. Hence John did not say "repent" for the kingdom of heaven will come about three years from now, but "repent for the kingdom of heaven is at hand"—has approached and only waiting for a regenerate people to be organized into the kingdom. John prepared the way for the great King of Zion, "by a moral regeneration of the community." —*Geikie's Life of Christ, p. 281.* See Section 4, of

this Chapter. When the way was prepared, or a people prepared to be organized into the kingdom and the Church, nothing was in the way of the King's coming.

2. As a matter of history, we find the kingdom in existence very early in the ministry of Jesus, and about one year before John closed his ministry. (1). We have seen there were the subjects—regenerate people. (2). That they were baptized with Christian baptism. (3). That they preached, baptized, received the Supper, had the government of the Church and all things concerning the great commission—of Matt. 28: 16–20—committed to them before the day of Pentecost. (4). That Jesus was regarded, by both friends and enemies and by Himself, as their King before the day of Pentecost. (5). That there was the territory —the world—before the day of Pentecost.

Thus, the disciples, in obedience to the voice, "hear ye him," as my Son and King, whose right it is to be heard.—Matt. 17:5,—the people whom John had prepared were serving Him in His Kingdom. We find, even, such particulars in operation concerning the kingdom and the Church, as the laws of Church discipline, for private difficulties.—Read Matt. 18: 15–20.

OBJECTION.

Before proceeding farther, an objection, from Matt. 16:18, had as well be answered. The Campbellite objects that Jesus said: "I *will*"—in the future—

"build my Church." In reply, 1st, to make this mean build, in the sense of found or organize a Church, would make it contradict the overwhelming testimony, that it and the kingdom were in existence when these words were spoken. 2nd. Were it admitted that "will build" means to found and organize a Church, it would not, therefrom, follow that this would not be done before the day of Pentecost. For about October, following the June, when this was spoken, we find the Church in existence, with government for settling private difficulties. *Compare G. W. Clarke's Har. pp. 271, 272, 273.* Thus, we can admit that it means to found the Church, and then it affords the Campbellite position, that the Church was organized on the day of Pentecost, neither favor nor pity. 3d. But it is to be understood in the sense of adding to and establishing. *Oikodomeso* (*οἰκοδομήσω*) rendered "I will build;" is first person, singular, future indicative, active voice, of *oikodomeo* (*οἰκοδομέω*) Defining it in the sense of build from the foundation, the following Lexicons also define it—Bagster's: "To embellish, and amplify a building . . . establish . . . to make spiritual advancement, to be edified." Greenfield's: "To build up . . . establish, Matt.16-18 . . . to add to, augment, cause to increase." Robinson's: "To build up, to establish, to confirm, spoken of the Christian Church and its members, who are thus compared to a building, a temple of God, erected upon the only foundation, Jesus Christ, and ever built

up progressively and unceasingly, more and more upon the foundation." Liddell and Scotts': "To edify." The word occurs 38 times in the New Testament; and in Acts 9:31; 1 Cor. 8:1, 10; 10:23; 14:4, 17; 1 Thess. 5:11 undoubtedly means to add to what is in existence. *Oikodomee* (*οικοδομή*) which occurs 18 times in the New Testament for "building," is often used to strengthen or increase what is built up, See Rom. 14:19; 15:2; 1 Cor. 14: 3, 5, 12, 26; 2 Cor. 10:8; 12:19; 13:10; Eph. 4:12, 16, 29. So Greenfield's Lex. interprets "will bnild." Matt, Henry: "The Church in this world is but in the forming."—*in l.*

Stier: "Opposed to this building, at this time still lying in the future, which the promised (*οικοδομήσω*) (*oikodomeeso*) from the founding to the finishing is ever being fulfilled (for until the descent of the keystone from heaven, chap. 21:4) the building is not finished, Eph. 2:21, 22; 1 Pet. 2 :5—opposed to it the prophetic glance of Christ sees fierce assaults against it and conflict with it, and the house or kingdom," etc. *Words of Jesus, Vol 2. p. 321.* I think, when these exegetes interpret build, to be a promise of Christ to edify, increase, add to His Church—existing when He spoke—during all the New Dispensation,they are right.

Having answered the objection:—

3. There are stronger reasons for believing that the Church and the kingdom were organized, immediately

after the temptation—Matt. 4th—and at Bethany or Bethabara—than for believing that it was organized at any other time. These reasons are: (1) As John had prepared the way for the King, by preparing a people, we would, naturally, expect Him to organize His kingdom at the beginning of His ministry. (2). In John 1:35–51, we read of what looks very much like Jesus gathering around Him His Church. (See Robinson's Greek and Clarks' English Harmonies.) *Ekklesia* (*εκκλησία*), means called out — that is, God's Church is called out from others. In Matt. 18:20, Jesus speaking of the Church, said: "Where two or three are gathered together [it is not the middle voice —gathered *themselves* together; but it is the perfect passive participle—(*συνηγμένοι*) in my name, there am I in the midst of them." See Eph. 1:18-23; where God fills His Church. "Those three already formed the Christian Church."—*Dr. Smith's N. T. Hist., p. 208.* W. W. Gardner, D. D.: "And here and now in some rude hut on the banks of the Jordan, was Christ's first and model Church constituted, of these three pious fishermen, A.D. 30." *Missiles of Truth p, 213.* From this time, onward, Jesus, with His disciples attended the marriage, at Cana, in Galilee—John 2:1–11—; next, visits Capernaum;—John 2:12—next, attends the passover and drives the traders from the temple.—John 2:13–35; next, is visited by Nicodemus—John 3:1–21; next, leaves Jerusalem, remains in Judea, exercising his ministry and making

disciples—John 3:22–24—next, departs into Galilee—Matt. 4:12; Mark 1:14; Luke 4:14; John 4:1–4; on his arrival there enters upon His *public* ministry—Matt. 4:17; Mark 1:14,15; Luke 4:14, 15; John 4:43–46—See the Harmonies of Robinson and G. W. Clarke. Bishop Pearce thinks this arrival in Galilee† was about one year after His baptism. We are not to understand that Jesus "had not been preaching, since organizing His Church; but, that, hitherto, His preaching had not been so public and constant as now."—Matt. Henry, on Matt. 4:17. In these disciples (a) accompanying Him in His ministry, from the first, (b) in their baptizing—John 4:1—3.—we have farther confirmation that they constituted the Church and the kingdom, at its beginning. How many other disciples had united with the new Church the record does not inform us; but, probably several others. Speaking of John 1:45, 46, Tholuck says: "Philip who had now attached himself to the little *society*." "This *first gathering*." (My italics.) John Calvin speaks of verse 51, as designating "something permanent in his *kingdom---quod semper extare debebat in ejus, regno* . . . For the *kingdom of God* . . . has been in Christ *truly opened-regnum Dei, vere in Christo fuit*." *in* Tholuck, on John 1-52.

Reuss: "The kingdom of God which Jesus wished to realize began with his personal appearance on the

†This was His second visit to Galilee after His baptism.—John 2:1.

world's theatre; his advent, and the advent of the kingdom are one and the same thing."—*Hist. de la Theol. Chr. 1. 190·--quoted by Dr. Hovey, in Smith's Bib. Dic., vol. 2, p. 1442.*

Stier, speaking of the period when Jesus began His more active ministry in Galilee.—Matt. 4:23—says: "The Lord first preaches the Gospel of the kingdom by proclaiming its *actual existence.*"—*Words of Jesus, vol. 1, p. 48.* But, if it was not organized, at the time, mentioned in John 1:35-51, when was it organized? On the next page Stier remarks: "Now begins the last speaking of God by His Son (Heb. 1:2) the *Gospel*, which henceforth is to be preached in all the world till the end cometh."—Matt. 24:14.

That there is no other period that has as probable a date for the setting up of the kingdom, as the one first pointed out, I am fully satisfied. With not near the certainty can the time and the place of the giving of the Sermon on the Mount,† or the time of the birth of Christ be established. I make this statement, because, with their usual candor (?) and logic (?) Campbellites are prone to infer that the kingdom and the Church were set up on the day of Pentecost, simply because it is not possible to demonstrate, beyond cavil, the very

† Thus, Pearson and Hug, place the birth of Christ B. C. 1; Scaliger, B. C. 2: Baronius, Calvisius and Paulus, B. C, 3; Lamy, Bengel, Anger, Wieseler and Greswell, B. C. 4; Usher and Petavius, B. C. 5; and Ideler and Sanclemente. B. C. 7. Greswell, G. W. Clarke, Alexander, Whitby, Doddridge, *et al.* say that the Sermon on the Mount is not that of Luke 6: on the other hand, Tholuck, Robinson and the majority of the best and ablest harmonists say the two discourses are identical.

day that they were set up! As well claim that the birth of Christ and the Sermon on the Mount are to be dated on the day of Pentecost, simply because their exact time cannot be proved beyond controversy! That some Campbellite has never claimed Christ was born on the day of Pentecost, and that He then delivered the Sermon on the Mount is rather strange.

It is well to here remark that the kingdom and the Church, at the beginning were not complete or fully developed. Thus, the apostles (a) were not made apostles until some time after the founding of the kingdom and the Church.—Matt. 10:1. (b) The Supper was not instituted and given to the Church until just before His crucifixion. (c) The institution of the deaconship took place after the day of Pentecost. (d) The calling of the thirteenth apostle† did not take place until about one year after the day of Pentecost. (See, farther on, in this Chapter, on the growth of the Church and kingdom.) Of course, these

† Some have denied that Matthias was an apostle, claiming that the action, recorded in Acts 1:23-26 was premature and unauthorized. But, (1) the record says that the Church attributed his call to God, "whom *thou* hast chosen."—Acts 2:34. (2) Had the action been a mistake, it would have been corrected when the outpouring of the Spirit took place. The correction of so great an error would not, probably, have been left unrecorded. (3) Verse 26 tells us that he "was [*numbered* συνκατεψηφίσθη Hesychius, Bagster, Robinson, Liddell and Scott and Hackett agree means to reckon,—that is, *afterward* reckoned] with the eleven apostles." (4) Early tradition would not have it, had he not been an apostle, that he preached the gospel and suffered martyrdom in Ethiopia or Cappadocia; nor could there have been an Apocryphal gospel under

additions to the kingdom and the Church, no more prove that, before they were added, the Church and the kingdom did not exist, than did additions to the Armenian Government prove it non-existent until they were added. The additions prove the previous existence of the kingdom and the Church, as you cannot add to or complete what has no existence. Thus, the notion that there was no Church before the day of Pentecost, involves the absurdity of baptism and the Supper being given to initiate into, and feed when in there, members into the Church, before there was a Church.

4. Church meetings, Church officers, Church government, Church ordinances before the day of Pentecost.

From the time of the organization of His Church, Jesus took His disciples with Him, to train them, etc., during about the first year of His ministry. No doubt that, during this time, He taught them much concerning the nature and the laws of His kingdom. A little over one year after the institution of the kingdom and the Church, not long after Jesus went,

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his name or "Traditions of Matthias." These early traditions, etc., can be accounted for only upon the supposition that Matthias was universally recognized, in the early Church, as an apostle. (5) A. Clarke, DeWette, Matt. Henry, Baumgarten, Guericke. all writers, I believe, of great ability and research, recognize Matthias as an apostle. (6) As to the objection,f rom only 12 being mentioned in Rev. 21:14, as Guericke remarks, only 12 are therein mentioned, to correspond to the 12 thrones mentioned in Matt. 19:28: Luke 22:30. Paul was not chosen in the place of Judas, or as one of the original apostles, but as the one,'born out of due time.' —1 Cor. 15:8—and, especially, and pre-eminently, as the "apostle to the Gentiles."—Rom. 11:13.

the second time, into Galilee, and as soon as they were prepared to receive it, He gave to His Church its grand *Magna Charta*, for all time — the Sermon on the Mount, in Matt. the 5th, 6th and 7th chapters.

Matt. 5 :1—" And seeing the multitudes, he went up into the mountain :" (1) We have seen that about one year before this sermon was given, the Church was organized. (2) Matt. 4 :23, 24 is conclusive evidence that the Church is now in existence ; for Jesus cast out demons, and Luke tells us that Jesus said : " If I by the finger of God cast out devils then *is* "---already here—" the kingdom of God come upon you."---Luke 11 :21. (3.) Verse one implies that the disciples were the Church. Alford : " The disciples in the wider sense, including those of the Apostles already called, and all who had, either for a longer or a shorter time, *attached* themselves to Him as hearers. . . . The discourse was spoken directly to *the disciples*," etc. (My italics.) (4) They are called the Church—" the light of the world."—Matt. 5 :14. Notice :---not *lights* of the world, as it would be, had they been spoken to as isolated, individually or unorganized ; but light, that is, one light. They are the light, because, as the Church, they reflect " the true Light which lighteth every man that cometh into the world."---John 1 :9. The Churches are " the . . . golden candlesticks."---Rev. 1 :20. As a candlestick is put " on the stand." ---Matt. 5 :15---so is the Church set before the world. v. 16. (5) They are called a " city." Webster de-

fines a "city:" "The citizens *united* in a *community*. . . . A *corporate* town, governed by a mayor and alderman." (My italics.) The word rendered city---*polis*---(πόλις.) Liddell and Scott's Lex:---"The state . . . a free state, a republic . . . state affairs, government . . . a state or commonwealth as such, a town, a village." *Politees* (πολίτης) citizen, *politeuo*, (πολιτεύω) to be a citizen, *politeuma* (πολιτεύμα) the administration of a commonwealth, a community, commonwealth, *politeia* (πολιτεία) are of the same family as *polis*, here rendered city. They, clearly, mean an organization, community. They can never mean a mob, or an unorganized number of individuals. The multitudes, of v. 1, could not have been called *any* kind of a city. As a city, a citizen, etc. can mean only organization Jesus designated His disciples, the kingdom, the Church. (6) Hence, in verse 3, He told them, that as citizens, they owned the kingdom; and, in v. 9, He told them, that as citizens, composing the kingdom, the hatred to it would fall upon them. (7) Tholuck well says: "Now Christ, in full consciousness of His Messiahship, declares that the kingdom of God, which men expected should come with Him, was *really present.—Ser. on the Mount, p. 73.*

The Sermon on the Mount was so appropriate to only the Church and the kingdom that Tholuck observes: "The object of our Lord," in that sermon, "was to exhibit Himself as the Fulfiller of the law, *and to enunciate the Magna Charta of the new king-*

dom!—Idem, p. 14. Alford; "The Divine Prophet opens His mouth in set discourse, and gives forth the charter law of His Kingdom of Heaven."—*How to Study the New Test., vol. 1, p. 59.* On Matt. 6:33, Stier remarks: He "assures us of the descent of heaven to earth in that kingdom, which *is already come*, and *is* open to violent entrance."—*Words of Jesus, vol. 1, p. 264.* On pp. 316, 318, Stier calls the Sermon on the Mount, "the sermon for the Church," "the sermon *to* the Church," as distinguished from "the mass of the people," called the multitudes. Tholuck says: "This has been acknowledged in recent times as the purpose of the Sermon on the Mount by men of all parties,—by Neander and by Baur, by Delitzsch and Meyer, by Ebrard, and by Koestlin and Ewald." —*Ser. on the Mount, p. 15.* Tholuck divides Matt. 5:3-16 into "Conditions of membership in the kingdom."—p. 17.† So clearly does the Sermon on the Mount speak of the kingdom and the Church, as existing, when it was spoken, that some great scholars, overlooking the force of John 1:35-51, the probability of the kingdom and the Church beginning with the ministry of Jesus, and the gospel history, from John 1:34-51, to Matt. 5, have concluded that the Church was instituted at the calling of the disciples out from the mulitude, to deliver to them their *Magna Charta.*

Thus T. D. Woolsey, D. D., ex-President of Yale

† These great scholars had not learned to sit at the feet of A. Campbell, instead of at the feet of Jesus.

College, says: "The night, it would appear, was spent in prayer. The ensuing morning He organized His Church, by appointing the twelve apostles, and perhaps delivered the Sermon on the Mount during the same day."—*Religion of the Present and of the Future, p. 42.*

Geike: "The choice of the twelve apostles and the Sermon on the Mount makes a turning point in the public life of Jesus. A crisis in the development of His work had arrived. He had, till now, taken no steps towards a formal and open separation from Judaism, but had contented Himself with gathering converts, whom He left to follow the new life He taught, without any organization or a distinct communion. . . . The choice of the twelve and the Sermon on the Mount were the final and distinct proclamation of His new position. The apostles must have seemed, to a Jew, the twelve patriarchs of a new spiritual Israel, to be substituted for the Old, the heads of the new tribes to be gathered by their teaching, as the future people of God. The old skins had proved unfit for the new wine; henceforth new skins must be provided: new forms for a new faith. The society thus organized needed a promulgation of the laws under which it was to live, and this it received in the Sermon on the Mount." This new Church and kingdom Geike calls "the Christian republic in the relation of its citizens to each other, a kingdom in their relations to Jesus." —*Life of Christ, pp, 418, 419.*

On p. 523:—"The very foundation of the new society was in itself a breaking away from the established theocracy." On p. 527: "The new kingdom was in the heart; in the loving sonship of the Father in heaven and all outward observances had value only as expressions of their tender relationship." These eloquent words, nearly all, well apply to the time I have pointed out, when the Church was instituted.

SEC. III. *Church Meetings.* This calling aside the Church, and giving them their *Magna Charta*, is the (1) first recorded Church meeting of the little band. † Just before this meeting Jesus spent the night in prayer and called His twelve Apostles. In the meeting He ordained them, gave them their commission and charge, and sent them into their works.—*Robinson's Greek Harmony;* Matt. 10: 2-4; Mark 3:13-19; Luke 6:12-19. As the Church was now prepared to receive its *Magna Charta*, "The choice of the twelve, by our Lord, as His ministers and witnesses, furnished an appropriate occasion for this public declaration, respecting the spiritual nature of His kingdom and the life and character required of

†A Church meeting is a meeting of the members of the Church, for either worship, instruction only, or for "business," or for both together. Some of the best Churches never have "separate business meetings," but transact their business in the prayer meetings An excellent plan. The Church meetings, in the gospels, combined preaching, prayer, business

those who would become His true followers."—*Robinson's Greek Har, p. 192.*

Dr. Smith: "In this assembly on the shores of the lake of Galilee we see at length all the elements of a visible Church of Christ separated from the world; and now He proceeds to provide the teachers who were to guide them and the doctrines which they were to teach and the people to receive."—*N. T. Hist.. pp. 255, 256.*

This was the next year after the Church was instituted. The (2) next especially important meeting, which is on record, is recorded in Matt. 9:35-38; 10:1:1-5; 11:1; Mark 6:6-13; Luke 9:1-6.—*Robinson's Greek Har., p. 64.* This was His "third circuit in Galilee." This was some time---perhaps a year---after the twelve were made apostles.---*Robinson's and Clark's Harmonies.* At this meeting, Jesus gave the apostles power over demons, diseases and commissioned them to preach the gospel, and sent them forth without His company.

The (3) next Church meeting recorded occurred when the twelve returned and reported to Him.—Mark 6:30-44; Matt. 14:13-21; Luke 9:10-17; John 6:1-14. Doubtless a very important meeting. The (4) next recorded Church meeting is on the occasion when Christ gave them the especial sermon, to guard them against the influence of the Pharisees.---Matt. 16: 4-12; Mark 8:13-21. The (5) next recorded meeting was when they especially professed their clear insight

into the character of the Redeemer; and, when He told them that the gates of hades should not prevail against the new kingdom and the new Church.—Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21. One of the most important meetings in the history of the Church. This is the first time it is recorded that the little band had the term, *ekklesia* (εκκλησία) Church, applied to them. The (6) next Church meeting was for teaching them the great principles of self-denial, the worth of the soul, His coming in glory and the increased power of the kingdom.---Matt. 16:21-28; Mark 8:31; 9:1; Luke 9:22-27. The (7) next Church meeting was immediately following the previous one, called to especially reveal to them His death and resurrection.---Matt. 7:13; Mark 9:2-13; Luke 9:28-36. At this meeting of the disciples were Peter, James and John; of the unseen world were present "Moses and Elias." Only Peter, James and John were there, because they only were sufficiently spiritually minded for that meeting. As it often is now with our Church meetings, they were the "chosen" of the "called." Matt. 20:16; (Matt. 18:19, 20.) The (8) next Church meeting was called to again reveal and to more deeply impress the teaching of the last meeting.—Matt. 17:2:23; Mark 9:30-32; Luke 9:43-45. To clearly receive the doctrine of His crucifixion was most difficult for these disciples. The (9) next Church meeting was for teaching them the much needed lesson, that Christianity does not abrogate the claims of human government.---

Matt. 17:24-27; Mark 9:33. The (10) next Church meeting was to teach them the much needed lessons of humility, to caution them against casting stumbling-blocks in the way of converted young children.† At this meeting He revealed to them a very important principle and law of Church government, namely, that with the Church is all Church government, and how this government is to settle personal difficulties.—Matt. 18:1-14; 18:15-20; Mark 9:33-50; Luke 9:46-50. At this meeting He, also, taught them that there is *no* limit to *personal* forgiveness. I say personal forgiveness, because this is often perverted into keeping bad men in the Church, who, by "whining confessions," continue in the Church while persisting in their sin. It refers to only personal matters. The (11) next Church meeting was to send forth "the Seventy" to preach, cast out demons and heal the sick.—Luke 10:1-16. The (12) next Church meeting was to hear the report which the Seventy made, on their return.—Luke 10:17-24. The (13) next Church meeting was to teach the disciples how to pray.—Luke 11:13.

I cannot notice all the recorded Church meetings, which were held before the day of Pentecost, but pass to notice the most important ones, in the latter part of Christ's history on earth.

The (14) next one, which I notice, is the one in which Jesus instituted the Supper, and committed it to His

† A lesson, in our times, sadly needed.

Church.—Matt. 26:26-29; Mark 14:22-25; Luke 22: 19, 20; 1 Cor. 11:23-26, and quotes: "In the midst of the Church will I sing praise."---Heb. 2:12. Bengel, Adam Clarke, Matt. Henry—all commentators—I believe, refer this to Christ. Matt. Henry also says: "In this Psalm it was foretold that Christ should have a Church, a congregation in the world. To these He would declare His Father's name."—*In loco.* As G. W. Clarke comments: "This is the only recorded instance of singing by Jesus Christ and His disciples" ---On Matt. 26:30. It is therefore, from David's and Paul's words, certain that Jesus and His disciples, here, partook of the Supper and sung in the *Church.*

Previous to this, baptism was the only ordinance which the Church possessed. It initiated regenerate persons into the Church. But, now, as they are to soon more clearly understand the Cross of Christ, the Supper is given, to teach them that they live by repeatedly eating the Bread of life; Judas, having gone out, between the Passover and the Holy Supper.---John 13:27-30---at this meeting Jesus delivered to His Church the 14th, the 15th, the 16th of John, and uttered the 17th Chapter as His parting prayer for them.

The (15) next Church meeting was on the evening next after His resurrection.—Mark 16:14; Luke 24: 36-49; John 20:19-25; 1 Cor. 15:5. At this meeting were present only ten of the apostles—Thomas being

absent.† At this meeting He revived the faith and the hope of His Church. The (16) next Church meeting was on the next Sabbath, or first day evening.---John 20 ;26-29. At this meeting Thomas was present and was revived. The (17) next Church meeting was at the sea of Galilee, for the purpose of restoring Peter to His apostleship and the confidence of all his brethren.---Matt. 28 :16 ; John 21 :1 :23. The (18) next meeting was on a mountain, in Galilee, at which there were 500 Church members present. That meeting was to enlarge their commission, from the Jews to " all the world."—(Compare Matt. 10 :5, 6 ; 28 :19 ; Mark 16 :15, 16 ;) Matt. 28 :16-20 ; Mark 16 : 15-18 ; 1 Cor. 15 :6. (G. W. Clarke's Harmony.) Jerusalem was probably the location of the Church if it then had any location. But the Church was made up of disciples from Judea, Galilee, and may be, of Samaria. " This meeting was, by special appointment of our Lord Himself, in a country where He had labored the most and had the most disciples, and where so large a number of them could be most easily gathered. . . . It is also reasonable to suppose that the message from the angels, regarding the appearance in Galilee, (Matt. 28 :7 ; Mark 16 :7,) was regarded as applying to the whole discipleship, and had led the

† Paul speaks of the apostles by the usual appellation of the twelve, 1 Cor. 15 :5 : Matthew, Mark and Luke here speak of them as the eleven. Yet, on this particular occasion, only ten were present. See John 20 :24."—*Robinson's Greek Har. p. 233.*

brethren, generally, to go to Galilee, and await the public manifestation of their Lord. . . . It was fitting, also, that the great and last commission should be thus publicly given. This is the view of the best recent commentators and the majority of harmonists."—*G. W. Clarke's Har. p. 319.*

(19) While He may have met the Church between the time when He enlarged the commission and the time of His ascension, the last time, He is clearly recorded to have met them, was when at Bethany or Olivet (Bethany being situated on the eastern slope of the Mount of Olives, Luke uses Bethany and the Mount of Olives, interchangeably,) whence He ascended. At this meeting, He appointed the ten day's prayer meeting of the Church, which was, consequently, followed by the outpouring of the Spirit, on the day of Pentecost.—Luke 24 :49-53 ; Acts 1 :4-14.

Of the many Church meetings between the organization of the Church and the ascension, I have now noticed nineteen. We have seen that there were meetings for preaching to only the Church, for prayer, for business, such as appointing Church officers, instituting the Holy Supper, giving the commission to preach and enlarging that commission, so that it is world wide.†

† Let it not be overlooked that it is not necessary to know the exact date of the organization of the Church and the kingdom, or to discover a Church meeting before the day of Pentecost, to overthrow the Campbellite notion of "no gospel, no Church, no kingdom before the day of Pentecost." To overthrow the Camp-

SEC. VIII. *The different comings of the kingdom with explanation of the Scriptures over which Campbellites stumble.*

There are three classes of Scriptures, one of which speaks of the kingdom, as existing before the day of Pentecost, one of which speaks of it, as coming on the day of Pentecost, the other of which speaks of the kingdom, as coming when Jesus returns the second time. The first of these three classes, we have noticed. That class of Scriptures, as we have seen, most clearly speaks of the kingdom as having already come, in the sense of having been "set up," organized or instituted.—Dan. 2:44; Matt. 11:28; 12:28; 16:19; 23:13; 21:31; Mark 12:34; Luke 16:16; 17:20, 21; Matt. 18:17. In the Bible there is no intimation of another kingdom to succeed this one; but the very contrary is stated—that it is "an everlasting kingdom" and that "it shall stand forever."—Dan. 7:27; 2:44. We are, therefore, certain that the Scriptures which speak of the kingdom as to come, on the day of Pentecost, and at the second coming, do not speak of its coming in the same sense in which they speak of it

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bellite notion, all that was necessary, was to show that God's own word says that the gospel was preached and that there were a kingdom and a Church in existence before the day of Pentecost. In Sections 3, 4 and 5, of this Chapter, I have met this necessity with irresistible evidence—save to those who "have closed their eyes" to the truth. Yet, so clearly have I proved the date of the organization of the Church and traced its meetings before the day of Pentecost, that it writes over Campbellism Belshazzar's doom: "Thou art weighed in the balances and art found wanting."

as having previously come. The Scriptures cannot contradict themselves. The following are the Scriptures which the Campbellites pervert, to prove their notion of "no gospel, no kingdom, no Church before the day of Pentecost."—Mark 9:1; 15:43; Luke 23:51; John 7:39.

The following are some of the Scriptures which are used, by others, to prove that there has been no kingdom set up and that there will be no kingdom set up till Jesus' second coming:—Matt. 6:10; Matt. 19:28; 25:34; 1 Cor. 15:50; 2 Tim. 4:1; Rev. 12:10; 20:4. According to their method of testing the Scriptures, the Campbellites take the few passages, of the second class, and with their Campbellite "pestle" "bray" them in the Campbellite "mortar." (Prov. 27:22.) Though, in debates, I have often presented the other Scriptures to the Campbellites to harmonize with their notions, and have read—figuratively speaking—cart loads of their books and have heard them preach *ad infinitum*, I cannot remember an instance of a Campbellite attempting to harmonize the few Scriptures which they quote with the two other classes. The fool proved by the Bible that there "is no God," by leaving out "the fool hath said." (Psa. 14:1.) By leaving out the Scriptures, which tell us the kingdom was in existence before the day of Pentecost, and that it is to come at the Second Advent, Campbellites, to prove their notion, that there was no kingdom before the day of Pentecost, employ the same method.

I now call your attention to the meaning and the harmony between the three classes of Scriptures, referred to, which speak of the coming of the kingdom. 1. We have seen that the first class can be understood in no other sense than that the kingdom was set up, during the personal or earthly ministry of Jesus. 2. The meaning of the second class, John 7 :39 is a parallel to John 16 :8-11 ; Matt.3 :11 ; Joel 2 :28-32, *et al.* These Scriptures speak of the "baptism of the Spirit," of His *inspiring* the servants of God, of His miraculous power, and, also, of His inspiring, exclusively of the miraculous power, His people with greater spirituality and power than was the characteristic of the Old Testament age. But, were we to adopt the Campbellite method, we would make them contradict numerous other Scriptures, by teaching that the Holy Spirit was not in the world, regenerating, preserving, etc., before the day of Pentecost. See Gen. 6 :3 ; Isa. 44 :3 ; Ezek. 11 :19 ; 18 :31 ; Psa. 51 :10, 11, 12, where it is clearly taught that the Spirit was in the world from the earliest times. Acts 1 :8 is the key to the Spirit's purpose to come on the day of Pentecost. He was to give the Church greater power than it previously did or could possess; and was to carry the arrow of conviction to the heart with greater power than had ever before been known. —John 16 :8-11. In the apostles' lives, before Pentecost, contrasted with their lives after that ; in the power with which the word reached the heart, on Pentecost,

contrasted with its previous power; in the influence of the gospel before Pentecost, contrasted with its influence after Pentecost, we have the giving of the Spirit, the coming of the already existing kingdom clearly illustrated. On Pentecost, weak, fearing apostles, jealous, proud, slow of understanding, slow of believing apostles, become strong, brave, loving, humble, ready of understanding and belief. The infant Church has become a Samson. Men whose hearts turned from the gospel preached by Christ and His apostles, to crucify Him, now joyfully accept the blessed gospel of the Son of God. By one sermon, by Peter, probably more were saved than by the three years' work of John, Christ and His apostles. German skepticism admits that something must have occurred between the night in which Peter was scared into denying his Master with curses, and between the time in which he bravely and faithfully faced the crucifiers, with their hands dripping with the blood of the Son of God, and charged their guilt upon them in no smooth and sugared terms. —Acts 2:23, 36. Paulus, a German skeptical writer, says: "If we take in, with a historic glance, the account of the origin of Christianity, from the last evening of the life of Jesus to the end of the fifty days that followed, it is undeniable that in this brief interval something of an extraordinary character, in inspiring their courage must have occurred to have brought the apostles, who timorously fled on that night, who were in the last degree destitute of self-reliance and help-

less, to the point at which they stood, when exalted above all fear of death in the presence of the judges of the murdered Jesus, judges exasperated to the last degree, they exclaimed, "we ought to obey God rather than men."—*Komm. vol. 3, p. 867—in Tholuck on John, p. 405.* "Something extraordinary," says Strauss, another German skeptical writer, "must have occurred."—*Vol. 2, p. 631, 4th Ed. in Tholuck's Com. on John, p. 405.* This is "the coming of the kingdom."—Mark 15:9; 9:1; "the kingdom of God came *with power*;" the beginning of the fulfillment of all those Scriptures which speak of the Holy Spirit as not yet given, as to come, etc., etc. In the Spirit's consecrating God's people, converting sinners with greater power and effectiveness, than He did under the Old Dispensation, we have the characteristic of the New Testament age.

3. *The meaning of the third class of Scriptures—the class which speaks of the kingdom as yet to come.* Were I to adopt the Campbellite method of racking Holy Scripture, I would, by this class of Scriptures prove that God has no kingdom and that He will have none before the Second Advent.—Matt. 6:10; 19:23; 25:34; 1 Cor. 15:50; 2 Tim. 4:1; Rev. 12:10; 20:4. Inasmuch as other Scriptures teach that the kingdom was "set up," while Jesus was on earth, we must look for the coming of the kingdom, as prophesied in these Scriptures, in a different sense than the sense of, to *begin* to exist. The Scriptures supply us with a ready

interpretation of these passages. We have seen that the coming of the kingdom "with power," on Pentecost, was prophesied as though it were to then begin to exist; while, at the same time, the Scriptures plainly tell us that it was in existence at the time of the prophecy. From this we infer that there is a development of the kingdom. This inference is confirmed by the Scripture. Daniel prophesied that "it shall break in pieces and consume all these kingdoms;" that from a little stone "it became a great mountain and filled the whole earth."—Dan. 2:44, 35. Our Lord likened it to a grain of mustard seed, "which indeed is less than all seeds; but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof;" to "leaven, which a woman took and hid n three measures of meal, till it was all leavened."—Matt. 13:31-33.

As the kingdom received a new power and momentum, on Pentecost, so, when Jesus comes again, it will receive yet greater power and momentum. Then Satan will be bound, the righteous dead raised, the throne of David restored, the Spirit given, as He was never before given, and the Jews converted.

"He shall judge thy people with righteousness,
And thy poor with judgment,
He shall judge the poor of thy people,
He shall save the children of the needy,
And shall break in pieces the oppressor,
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations."

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Psa. 72:3–5; Isa. 11:9; Rev. 20:1–5; Rom. 11: 25–32; Luke 21: 24; Isa. 11:10–12; Ezek. 36:24–28; Micah 3:12; 4:1, 2; Isa. 60; Zech. 8:20–23; 12:9–14; Isa. 2: 2, 3; 8:22, 23; 32:13–17; 59:20; Acts 15:16,17; Amos 9:11,12.

This kingdom, being an everlasting kingdom, is to continue to develop until it reaches absolute perfection. Thus, we see that the kingdom was "set up" while Christ was on earth; that it receives such wonderful power on Pentecost, and then again, at the return of our Lord, that it is, figuratively, said to have come†

OBJECTIONS.

There are four objections which Campbellites here offer, calling for notice.

1. The parable of the pounds is used, by the Campbellites, to prove that there was no kingdom before the day of Pentecost.—Luke 19:11–27. Their argument is: The nobleman is Jesus, who went into heaven, for His kingdom and returned with it on the day of Pentecost.—*Ray-Lucas Deb. p. 19.*

My *first* reply to this argument is, that it throws suspicion upon the position which it is used to prove, in that it is a resort to a parable as proof. Says Trench: "The parables may not be first sources of doctrine. Doctrines otherwise and already grounded

†Campbellites cannot take advantage of this and reply: "After all, the kingdom did come on the day of Pentecost." For, their doctrine is, not that the kingdom came with new power, at that time, but that it then came in the sense of *beginning* to exist.

may be illustrated, or indeed, farther confirmed by them; but it is not allowable to constitute doctrine, first, by their aid. They may be the outward ornamental fringe but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has often been forgotten and *controversialists looking around for arguments* from which to sustain some *weak* position, one for which they can find *no other support in Scripture*, often *invent for themselves* support in these."—*Trench on Parables*, p. 39.

Trench proceeds to show how the Romanists and the early heretics resorted to the parables for support:—"Irenæus is continually compelled to vindicate the parables against them, and to rescue them from the extreme abuse to which they submitted them . . . Tertullian has the same conflict to maintain. The whole scheme of the Gnostics was a great floating cloud-palace, the figment of their own brain, having no counterpart in the actual world of realities . . . They found no difficulty . . . in forcing the parables to be upon their† side."—*Idem*, pp. 41, 42. If there were any plain "thus saith the Lord," to support this Camp-

†As illustrations of this perversion of the parables, witness the use of the parable of the wicked husbandmen, in support of infant baptism; the parable of the tares, to prove that wicked men ought not to be excluded from the Church; the parable of the prodigal son to prove that we were born children of God, pure, etc.

bellite position, they would not have to make the resort of the early heretics, Romanists and other Pedobaptists their rock of defense.

Second. Were parables proof, the parable is, positively, the death of the notion for which it is brayed into the Campbellite mortar.

1. In explaining this parable, Trench says: "In the great Roman Empire, wherein the senate of Rome, and afterwards its emperors, though not kings themselves, yet made and unmade kings, such a circumstance as that which serves for the ground-work of this parable can have been of no unfrequent occurrence. Thus Herod the Great . . . . flying to Rome before Antigonus was there declared by the senate, king of the Jews. In like manner his son Archelaus. . . . . The kingdom which this nobleman goes to receive can scarcely be as some understand it, *another* kingdom, at a distance from the land of his birth. . . . . There can hardly then be any question but that the kingdom which he goes to receive, is not another, but that very same of which he himself was a citizen."—*On Parables, pp.* 417, 418. (2) Jesus, having been born king—Matt. 2 : 2 ; 27 : 11, 12, 29, 30 ; John 19 : 21 —the parable does not illustrate Him as becoming a king, and as becoming possesser of His kingdom but it illustrates *only*† the refusal of the Jews to acknowledge

†Let him who proposes to make parables illustrate by each of their particulars, study out (1) what *ten*, (2) what pounds, instead of yards, mean. Perhaps, some Campbellite doctrine may be forced out of these statements. As well make them prove something, as to make Christ a private citizen, from the nobleman.

Him as the King. This is farther confirmed by the fact, that at the very time when He spoke the parable, He was rebuking the Jews for their present actions, in rejecting Him as King.—Luke 19:14–27. (3) The fact is, the Jews, *at the time He spoke the parable, rejected* Him; but they *accepted* Him on the day of Pentecost.—Acts 2:41; 4:4; 6:7. On Acts 4:1–22 Baumgarten says:—"On the day of Pentecost the wanton mockery of a few was overcome and put to silence by Peter coming forward. We must, therefore, regard what is here related as the first positive act of hostility which the Church had to experience. It is clearly in this light that our narrative places the matter."—*Apost. Hist. vol. 1, p. 90*; so, *G. W. Clarke's Har. of Acts, p. 155.* Some put this first opposition into the next year after Pentecost. G. W. Clarke places it the Oct. next after May, when the Pentecost was had.—*G. W. Clarke's Har. of Acts, p. 155.* (4) It was, beyond doubt, sufficiently long after Pentecost to show that the rejection of Jesus was neither on Pentecost, when He came in power and when Campbellites say He came to receive His kingdom, nor near Pentecost. (5) To harmonize the parable with Campbellism we should, therefore, have to make it read that the nobleman was rejected at the time he went to receive the kingdom, instead of when he returned!! (6) The Campbellites overlook that the parable states that Jesus was King, before He went, that He was King while gone, and that He

was King on His return. As King, He divided the pounds; as serving the King, or rejecting Him they used the pounds; and as King, when He returns, He rewards His servants. He did reign in thus dealing with His servants:—"Howbeit these mine enemies, who would not that I should reign over them, bring hither, and slay them before me."—Luke 19: 27. Let it not be overlooked, that rejecting His reign was in not rightly using the trust; that that *was while He was gone*; and, that, therefore, *while gone* His reign was acknowledged by those who used well the pounds.

2. The second objection, to the position that the kingdom was set up before Pentecost, is that "Jesus was crowned at His ascension." From this it is argued that He was not previously King. But, *first*, such an inference contradicts the Scriptures which call Him King, and which say that He set up His kingdom before the time of His ascension. *Second*, the inference does not follow from the premise. James II of England, took the throne in February 6th, delivered his royal proclamation and was crowned the twenty-third of the following April. *Macaulay's Hist. Eng., vol. pp. 130, 140.* William, Prince of Orange, was declared King, February 6th, soon after that took the throne and was crowned the following April 14th—*idem* vol. 2, p. 192, vol. 3, p. 36. Through fear of the Nihilists, the present Emperor of Russia reigned a long time before he was crowned. This argument, by which Campbellites exclude Jesus from his own king-

dom and His own throne, for nearly three years, would exclude these kings from their kingdom and throne. Kings are not crowned to make them kings; but they are crowned because they are kings. Coronation is but the "act or solemnity of crowning a *sovereign*." *Webster's Unabridged Dic.* If crowning constituted a king, Gladstone might be made king. Like baptism, Campbellites have this matter reversed,—that is, as they baptize a man to make him a child of God, instead of because he is one, they would crown men to make them kings, instead of because they are kings. But, with them it is "anything" to rule Jesus out of His own kingdom and from His own throne, for the sake of their Pentecost notion.

3. From Heb. 9:16,17, it is argued that the death of Jesus must have occurred before the gospel was preached, men were saved, the kingdom and the Church were set up. In reply, first, this inference would make this Scripture positively contradict the many Scriptures which unequivocally inform us that the very reverse is true. Second, Scott, Adam Clarke, Faber, Scholefield, Ebrard, Perowne, rightly make *diatheekee* (διαθήκη) mean "covenant" instead of testament. Thus it corresponds to *berith* (ברית) the Old Testament word for covenant. The passage says that the death of Jesus was necessary to render the New Covenant a saving covenant. Both past and present, they were saved by his death. Save here, the Bible Union and the Revised Versions render *dia-*

theekee covenant—they should have done so here. Third. If it means testament, Jesus attended to His business while living; when dead His will went into force. While living He certainly administered His affairs as well as they are administered after His death. While living, He preached the Gospel, saved men; set up His Church. Who, but Campbellites, ever thought a King must die before he could pardon rebels, have, and rule a kingdom!!

4. The fourth objection to the position that the kingdom was not set up before the day of Pentecost is made up of perversions of Isa. 2:2,3; Micah, 4:1,2; Luke 24:46,47.—*Ray-Lucas Debate, p. 11.*

Says Mr. Lucas: "These prophecies thus present especially this truth: that the time will come when the house of the Lord, or the Church of the living God shall be established, looking to the future; and when established, the law shall go forth of Zion, and the word of the Lord from Jerusalem . . . . Jerusalem is the place whence the law shall start, the proclamation of the kingdom of Jesus Christ shall be made, is clearly presented in these passages. But in connection. . . . 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'"—*Ray-Lucas Debate, p. 12.*

The sum of the Campbellite argument is that Jerusalem was the location of the first Church; that the Apostles were to wait there for the "promise" of the Spirit and from there go out into all the world, to

preach. In reply to this, first, to make these Scriptures mean that there was no gospel, no Church, no kingdom, no King before Pentecost is to make them positively contradict the statements of the Scripture, to the contrary. Second, there is not one word in them about the kingdom and the Church being on Pentecost set up. Third, they say that the gospel, in the last days, should take the Church at Jerusalem as its *starting* point, for *all* the world,—"that repentance and remission of sins should be preached in his name among *all* nations, *beginning*"—that is beginning to preach it among *all* nations—"at Jerusalem." We have seen that through the name of Jesus they were saved in the Old Dispensation; that—John 1:29—John and the apostles preached this blessed name—the gospel before Pentecost; that men were saved before Pentecost; that of these saved, the kingdom and the Church were organized before Pentecost. No man who knows anything of the Scriptures can, honestly, deny that persons in the Old Dispensation were saved; and that they were saved between that time and Pentecost: nor, can he, any nearer, deny that they were all saved through the name of Jesus—"for neither is there salvation in any name under heaven, that is given among men, wherein we must be saved;" "and in none other is there salvation." Acts 4: 12. But, before Pentecost the gospel was for the Jews only. The Commission, to preach the gospel, when first given by Jesus to His disciples, was in contrast to the commis-

sion, when enlarged, to go forth from Jerusalem. The Commission was first:

"Go *not* into any way of the Gentiles, and enter not into any city of the Samaritans; but go ye rather to the lost sheep of the house of Israel." Matt. 10:5, 6. The same commission, after the resurrection, was enlarged so as to read: "Go ye into *all* the world, and preach the gospel to the *whole* creation;" "Go ye, therefore, make disciples of *all* the nations." Mark 16:15; Matt. 28:19. Before Pentecost: preach, baptize only among the Jews; after Pentecost, beginning at Jerusalem, it is: preach, baptize among *all* nations —"repentance and remission of sins should be preached among *all* nations, beginning at Jerusalem." But, in the name of all reason and exegesis, how can any one make this mean that there was no gospel, no remission of sins, no church, no kingdom, no King, before the gospel began at Jerusalem, as the gospel for the "whole creation?" This Campbellite argument is a sophism, called by works on logic an *ignoratio elenchi* —a misaprehension of the question; an argument of a nature to establish some other point, foreign to the question in debate. It is of the kind of argument, by which Alfred the Great would be proved a scholar, by proving that he founded the University of Oxford, or that Mohammedans are Christians, because they do not believe in the use of intoxicating liquors. In other words, the passages prove that the law and the gospel, under the commission, as enlarged, were to go forth in-

to *all* the world, from Jerusalem, which Baptists have ever firmly believed; but that has nothing to do with the debated question, as to whether the gospel was previously preached, the kingdom and the church previously instituted, and Jesus previously King. But, fourth, I must modify what I have just said, so far as to call attention to the fact that these Scriptures not only do not imply any setting up of a kingdom and a church on Pentecost and a new gospel, but they imply the very contrary. Pray, let some Campbellite tell us how the law could go forth from Zion, in Jerusalem, *when there was no Zion there?* If no gospel before Pentecost, where are the members who are to constitute such a Zion, such a kingdom, and to preach the gospel when the Spirit is poured out? *Who had the commission* of Mark 16, and Matthew 28, if there were no Zion at that time?

SEC. IX. I will close this chapter by adding to the above argument, viz., the record, in the first and the second chapters of Acts, contains not the least intimation of the constitution of the Church and the kingdom on Pentecost, but it plainly tells us the contrary. Let some Campbellite point to the verse, in either of these chapters, that records the setting up of the kingdom and the Church at that time! Instead of anything of the kind, *a*, Acts 1 to 2 : 1 finds a Church already existing, engaged in prayer, a Church doing business, by electing an apostle. *b*. Acts 2. finds a Church preaching the gospel, baptizing members into

its fellowship. See, especially, verses 38, 41–47.

Says Baumgarten: "It is said 'they were added,' we must no doubt regard the *original band* of disciples as the stable and permanent *foundation*. . . . . It is from this point of view that the newly received are described to us. Since, from the small *beginning*, the *assembly* felt itself suddenly advanced to so extraordinary *enlargement*. . . . The original form of the *assembly* of disciples was that of one family . . . . By the inspiration of the Holy Spirit this form of the *community* was fully *confirmed and consecrated*."—*Apost. Hist. vol. 1, pp. 71, 72.* (My italics).

Neander, speaking of the one hundred and twenty, of Acts 1:15: "not the sum total of the whole Christian Church," by which he impliedly states there was a Church before Pentecost.—*Planting and Training of the Christian Church, p. 43; also p. 6.*

Bengel, on Acts 2:41: "About three thousand are said to have been added to the 120, though so much smaller a number, because the 120, as few as they were, nevertheless constituted the original head and *body* of believers. So in verse 47, the Lord added to the Church about three thousand."

Isaac Errett has quoted Neander, to prove that the Church was founded on Pentecost. But Neander says nothing of the kind, in the quotation which Mr. Errett has made; nor does he say so anywhere. Besides, the quotation I have made from him, above, on page 6 of the same work, he says:

"It is true that Christ, during his ministry on earth, laid the foundation of the outward structure of the

Church; *he then formed that community, that spiritual Theocracy*, whose members were held together by faith in, and confession of, Him as their theocratic King."

Mr. Errett and his brethren, in citing church historians, on this point, misapprehend their meaning as much as they misapprehend the meaning of the Scriptures. Several Church historians speak of the birthday of the Church as having been on Pentecost. But they seem to do so just as the class of Scriptures do, upon which Campbellites, on this point, rely.

Thus, Guericke says: "Pentecost became the birthday of the Church, *whose members* were now gathered in large numbers."—*Guericke's Ch. Hist. vol. 1, p. 61.* (My italics.) But, if the Church was founded at that time, how could Guericke speaks of it as *previously* having "members"—"whose members?" Evidently, he means that it then came with power, though already existing. So Neander, after recognizing the existence of the Church before Pentecost, says:

"It is because that great event so prefigured and prepared for, was accomplished at the time of the first Pentecost celebrated by the disciples after the Savior's departure, that this feast is of so great significance, as marking the commencement of the Apostolic Church, for here it first made its *outward manifestation according to its inner nature.*" *Planting and Training of the Chr. Ch., p. 7.*

In other words, Neander says that some Church historians speak of the birth of the Church at that time,

not to exclude its previous existence, but to mark the new life which it then received and impressed on the world. Thus, Mosheim, as another example,speaks of the Church as having its birth on Pentecost, after having, on the previous page, recognized its existence as "the assembly" "there present," by "a plurality of voices" electing Matthias.

I have given this notice of the testimony of Church historians, for the reason that Campbellites as wildly misconstrue them and make them contradict themselves and each other, as they do the Holy Scriptures. In the same way, they misconstrue the testimony of Commentators.

Another word:—Should it be said that Acts 2:41 "does not mean added to the Church," I ask, then, baptized into what? Verses 42, 46 and 47 speak of those of verse 41 partaking of the Supper, and other acts of Church life. No one denies that verse 47 states that they were added to the Church: yet, the Sinaitic, the Vatican, and the Alexandrine MSS.—the three oldest and best MSS.—omit "the Church." And, says Adam Clarke, also, "by B. C. Coptic, Sahidic, Ethiopic, Arminian and Vulgate." The Revised Version decides that the authorities are against *τη εκκλησία*—the Church—as the Greek text. If you deny that they were added to the Church in verse 41, because the word Church is not in that verse, therefore, also make the same denial concerning verse 47; thus eliminate the Church from the second chapter of Acts! The truth

is, Acts II, independently of any other Scripture, shuts us up to the conclusion that there was a Church in existence when the day of Pentecost came, which then preached, baptized and received members into its body.

Thus, in no part of the Bible is there any support for the Campbellite notion, that the Gospel was not preached, the kingdom and the Church were not set up, before the day of Pentecost.

I have noticed this matter beyond what its importance calls for, because the Campbellites make it unduly prominent; and, when they are not refuted, make it a means of deluding themselves and others. Their motive for giving this question such prominence, is, to rule out the testimony in Jesus forgiving sins without baptism, and, because they vainly hope to found baptismal regeneration on Acts 2:38, which they claim was the first Gospel sermon that was ever preached. Thus we see how that one perversion of the Bible calls for another perversion.

CHAPTER XI.

CAMPBELLISM REJECTS THE TEACHINGS OF SCRIPTURE UPON THE DOCTRINE OF THE DEPRAVITY OF HUMAN NATURE.

SECTION 1. *Definition of Total Depravity.*

Baptists understand that the Scriptures teach "total depravity." By "total depravity," Baptists do not mean that a man is, by nature as wicked as he can be—that he cannot tell the truth, refrain from stealing, murder, etc.; and, that he cannot do any act of kindness or benevolence. No Baptist writer or speaker, of note—if any at all—and no Baptist Confession of faith ever put any such meaning on "total" when used to designate depravity. Art. IV. of the Confession, of 1643 reads, that all the posterity of Adam are "conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of death, and other miseries, in this world, and forever, unless the Lord Jesus Christ set them free." Chapter VII. of the Confession of 1689: "Our first parents, by their sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled, in all the faculties and parts of soul and body." etc. The New Hampshire Confession—made about 1834—: "We be-

lieve that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy estate; in consequence of which all mankind are now sinners, not by constraint but by choice; being by nature utterly void of that holiness required by the law of God; positively inclined to evil; and therefore, under just condemnation to eternal ruin, without defense or excuse."—*Art. III.*

These Confessions substantially express the same understanding of the Scriptures. The last Confession, it is believed, is more generally used in our Churches; while the first has, probably, wholly been displaced by the others. Says J. M. Pendleton, D. D., author of "Church Manual," "Theology," etc: "The correct meaning of total depravity is entire destitution of holiness. Man is totally depraved in the sense that there is, in his heart, no love for God."

J. L. Dagg, D. D.: "The love of God is dethroned from the heart, and therefore the grand principle of morality is wanting, and no true morality exists. A total absence of that by which the actions should be be controlled and directed is total depravity."

Andrew Fuller: "If by total depravity you mean that men are so corrupt as to be incapable of adding sin to sin, I know of no person who maintains any such a sentiment. All I mean by the term is this:—That the human heart is by nature totally destitute of love to God, or love to man as the creature of God, and consequently is destitute of all true virtue. A being

may be utterly destitute of good, and therefore totally depraved (such, it will be allowed, is Satan) and yet capable of adding iniquity to iniquity without end."—*Fuller's Works, Vol. 2., p. 662.*

These representative Confessions of Faith and representative writers among Baptists set forth, beyond doubt, what Baptists mean by "total depravity." It is like a bottle of water which has been poisoned; it is totally poisoned—every drop and every part of a drop is poisoned. Yet, that same bottle might be made more poisonous. But, as it is, to drink is certain death. So of man's nature: every part of it is poisoned by sin. (*See Webster's Dictionary on total.*)

Campbellites deny that man is totally depraved. Says Eld. J. R. Lucas: "We offered an argument against the gentleman's Church, because it teaches that man, by inheritance, is totally depraved, corrupt in every faculty of the soul and member of his body, incapable of thinking a good thought or doing a good deed; that he is opposed to all good, and prone to evil."—*Ray–Lucas Deb. p. 369.*

Speaking of man not needing the Holy Spirit to regenerate him, Moses E. Lard: "The very thing which we utterly deny is, that any degree or form of depravity exists in the human heart, which renders the sinner incapable of conversion by the truth."—*Quoted in Williams on Campbellism, p. 156. See Mathes' Letters to Bishop Morris pp. 51, 52.*

Campbellites, it is thus seen, while admitting that

man is partly depraved, deny that he is totally depraved. Some of them have been driven to accept the doctrine of total depravity; but they are, rather, the exception. The teaching of Campbellites, generally, upon this subject is such that it but little impresses men with their horrible and lost condition.

SEC. II. The doctrine of total depravity divides itself into two divisions:

I. We will notice Inherited Depravity—in the language of theologians, "original sin."

1. My first proof of inherited depravity is the history of mankind. We should regard all persons as born with the same moral nature.—*Muller's Christian Doctrine of Sin, Vol. 2, pp. 265, 266.* Hence, if men were born pure we should expect to find, at least, one person, somewhere in the history of the world, who grew up, lived and died as pure as God himself. But, nowhere in history has any sane man claimed such purity for himself; nor have others claimed it for him.

Says Muller: "Any one pretending to a moderate knowledge of men, would pity the man as a good natured simpleton, who expected to work with or by others, in the various relations of life, without making allowance for the *natural moral weakness of mankind*, the frailty of their virtue."—*Christian Doctrine of Sin, Vol, 2, p. 269.*

2. Philosophy and science lead us to infer that children inherit depravity. Sometimes A. Campbell

stumbled into confessing the truth. On this point he well wrote:

"There is, therefore, a sin of our nature, as well as personal transgression. Some inappositely call the sin of our nature, 'original sin,' as if the sin of Adam was the personal offense of his children. True, indeed, it is; our nature was corrupted by the fall of Adam before it was transmitted to us; and hence that hereditary imbecility to do good, and that proneness to do evil, so universally apparent in all human beings. Let no man open his mouth against the transmission of moral distemper, until he can satisfactorily explain the fact, that the special characteristic vices of the parents appear in their children, as well as the color of their skin or the contour of their faces. A disease in the moral constitution of man is as clearly transmissible as any physical taint, if there be any truth in history, biography, or human observation."—*Christian System, pp. 28, 29.*

With this statement of Mr. Campbell before us, we can but say: How lamentable that Mr. Campbell's people, generally, have accepted the baneful part of his teachings, and rejected the truthful part! Mr. Lard, unable to answer Mr. Campbell on this, accepts it—then whittles it down, and so points it as to practically make it nugatory and throw the responsibility upon the Creator. He says: "But this frailty, or weakness, is not sin: it is only a condition without which there had been no sin. Nor is it a consequence

of Adam's sin. It is, however, a condition of sin, since without it Adam could not have sinned." Thus denying that our evil inclinations are sinful, and blaming God for giving them to us! Mr. Lard proceeds: "Nor, perhaps, will facts warrant the conclusion that this frailty is, even in our case, greatly increased." Thus, Mr. Lard's conclusion charges God with having created man with the wicked nature with which he is born. Where, in all infidel writings, is there a more wicked and shameful reflection on our Righteous Creator? He proceeds: "For greater weakness in sinning was never displayed than by Adam. He yielded to the first temptation ever presented to him, without, so far as we know, offering even the slightest resistance." "So far as *we* know,"—yes, Mr. Lard—"so far as *we* know;" and yet, *you*, with all your boasting, that you and your people follow the Bible, will dare thus reflect on your Maker, when you acknowledge that you know *nothing* about the matter—"so far as *we* know." Surely, my readers do not expect me to reply to this wicked and shameful reflection on the Righteous Creator, which is based upon ignorance. Mr. Lard adds: "None of his descendants did more"—*Quoted in Williams on Campbellism, p. 158.* Read Eccl. 7:29; Psa. 3:7; 33:4; Dan. 4:37; Gen. 1:26. How philosophical, scientific and historical are Mr. Campbell's words; how shallow, wicked, shameful and ruinous, in their influence, are Mr. Lard's. Mr. Lard's being more flattering to human nature, Camp-

bellites have, on this point, followed him so far as to generally deny any and all moral depravity.

3. The Scriptures clearly teach that children inherit their wicked natures from their parents. (1) Alluding to verse 1, verse 4, of Job 14th, asks: "Who can bring a clean thing out of an unclean;" that is, how can "man that is born of woman" have a pure nature? The answer is, "*not one.*" In his Heb. Lex. Ges. renders it: "Who will show one pure born of the impure."—*Lex. p. 582.* (טהוה) *tahor*, rendered pure, Ges., defines: "pureness in a moral sense." Taumau (טמה) he defines, "Unclean, defiled, impious,wicked." The passage asks: "Who will show one morally pure, or righteous, born of one morally impure,or unrighteous."It answers, "not one" can do so. Adam Clarke: "The text refers to man's *original* and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original* sin; and is derived from *fallen Adam*, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy, and from this principle of depravity all transgression is produced; and from this corruption of nature God alone can save."—*in l. So the Bible Commentary et. al.* The Septuagint in the Codex Alexandrinus, as quoted by Clarke emphasizes it: *Τις γαρεσται καφαρος απο ρυπου; ουδε εἰς εαν και μιας ἡμερας γενηται ὁ βιος αυταυ επι της γης*—who is pure

from corruption? Not one, although he had lived but one day upon the earth.†

How sadly true that Adam's disobedience—

"Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat!"

(2.) "For vain man is void of understanding. Yea, man is *born* as wild ass's colt."—Job 11:12. The wild ass (פרא—*pere*) was swifter than the fleetest horse, taller, better formed than the domestic ass, was of a reddish color, wild and *untamable*, living in the

† This doctrine is fatal to either baptism or rantism of infants. Presbyterian notions of infants being holy because their parents are holy, is manifestly unscriptural and dangerous. Besides, it involves the self-evident absurdity of the children of believers being born blessed little angels, and the children of unbelievers born cursed little demons. These notions also contradict chap. vi. sec. 3, of the Presb. Confession of Faith: Our first parents "being the root of all mankind . . . the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." The Meth. Discipline: "We hold that all children"—a little more merciful than the Presbyterians, who regard only the children of believers born little angels—,"by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to baptism." *Discip. M. E. Church, North*, sec. 48. This positively contradicts Art. VII, of the Meth. Articles of Religion: "Original sin . . is the corruption of the nature of every man that naturally is engendered of the offspring of Adam." Also Sec. 481—the ritual for infant rantism: "Forasmuch as all men are conceived and born in sin . . I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of his bounteous mercy, redeemed this child by the blood of his Son, he will grant that he, *being baptized with water* may also be baptized with the Holy Ghost," etc. Again: "*Wash him and sanctify him;* that he being *saved* by thy grace, may be received into Christ's Holy Church." (My italics). The Ritual of the M.E. Church, South, differs from the above, by reading: "that he being delivered from thy wrath" instead of "that he being saved by thy grace." Art. VII of Religion is the same in

wilderness.—Ges. Lex. and Smith's Bib. Dic. Job likens man's nature, at the time of his birth, to the wild ass. He likens him thus because no amount of discipline and education can make him morally good—only God's almighty power can tame man, by the new creation. *Yauladh* (ילד) means to "beget," "to bear, to bring forth, to deliver a woman."—*Ges. Lex.* Hence, the Hebrew expresses the two-fold fact that man is both begotten and born with a wild ass's nature.

"Behold I was shapen in iniquity,

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both the North and the South Methodist Churches. The M. E. Church, South, does not contain sec. 48, of the North Church. The late Dr. Whedon, probably the ablest Theologian of Methodism, said: "Nor is there any more absurdity in the infant being *regenerate* between conception and birth than in his being *depraved* at conception, or between conception and birth."—*Meth. Quarterly Review, Jan. 1872. The Western Christian Advocate* of Nov. 26, 1873, commenting on these words, says: "The editor thus states the theory of infant baptism, which in his opinion, most nearly accords with our best standards: 'Infants are to be baptized because under the atonement they are born regenerate.'" Of this regeneration, the editor of the *Western Christian Advocate*, in the same editorial, proceeds: "According to our best theological writers, and, in their opinion, according to Scripture teaching, it is prior to physical birth, and forthwith upon the new personality before brought into existence and into the moral government of God." But this contradicts Art. VII of the Methodist religion; and, also, the Ritual, which prays that the infant, "being baptized with water may also be baptized with the Holy Ghost." It also contradicts John Wesley, who says: "If infants are guilty of original sin, then they are the proper subjects of baptism; seeing, in the ordinary way, they can not be saved, unless this be washed away by baptism. . . Infants need to be washed from original sin; therefore they are the proper subjects of baptism."—*Doctrinal Tracts, pp. 251, 252.—Published by Lane and Scott, Meth Book House, 1850.* Whatever way our Pedo-rantist friends attempt to patch up this matter it is hopelessly confused and self-contradictory.

And in sin did my mother conceive me."
—Ps. 51:5.

Yaukam (יחם), rendered "conceive," means "To be warm in lust, . . . hence, to conceive, of a woman."—*Ges.' Lex.*

Chul (חיל, חול), *chyl*, rendered "shapen," means, "pains, pang, especially of child-birth," "to tremble, to quake, in allusion to the trembling or shuddering of a woman in travail, (Ps. 55:5)."—*Ges.' Lex.* See its use in Isa. 23:4; 54:1; 66:7, 8.

Auvon, rendered "iniquity," means, "wrong, perverseness, wrong action, iniquity, sin, crime."—*Ges.' Lex.* The verse would be more correctly rendered: "Behold I was born in iniquity, and in sin did my mother conceive me." The Hebrew expresses a sinful nature as the effect of conception and birth. Tholuck parenthetically renders it, "or I was gotten of sinful seed." Adam Clarke: "All my parts were developed in the womb, the sinful principle diffused itself through the whole, so that my body and mind grew up in a state of corruption and moral imperfection." — *So Lange, The Bible Commentary, Tholuck, et al. in l.*

4. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—*Ps. 58: 3.* *Zur* (זור), rendered "go astray," means "to go off, to turn aside or away, to depart, especially from God, from the way of truth and right."—*Ges.' Lex.* From it comes *Zaur* (זר), "a stranger, an enemy." The word also means "a foreigner,

one of another family." *Meerauchem* (מרחם), is made up of *mem* (מ), from, which denotes "source," "material out of, and according to which" anything is formed, and of *rechem* (רחם), womb. It, therefore expresses the thought of going astray from the nature derived from the womb. *Mibeten* (מבטן), rendered "as soon," is made up of *beten* (בטן), meaning "womb," and *mem* (מ), meaning "source, from, material out of which, and according to which anything is formed."—*Ges.' Lex.*

This expression and the previous one, rendered "from the womb," constitute a doubled and twisted statement,that the wicked are wicked according to their prenatal nature. A literal rendering would be: "The wicked are estranged according to their nature from the womb: they go astray according to their nature from the womb, speaking lies. The next verse describes this wickedness. Commenting on this, Adam Clarke: " 'This,' says, Dr. Kennicott, 'and the next two verses, I take to be the answer of Jehovah to the question in the two first verses, as the 6th, 7th and 8th are the answer of the Psalmist,' . . . He calls the wicked men, men who had always been wicked, originally and naturally bad." Lange *et al.*, interpret it to mean "inborn depravity." This, and Ps. 140:3, Paul applies to the race of mankind.—Romans 3:10–18. The Wise Man, therefore, said: "Foolishness is bound up in the heart of a child."—Prov. 22:15. *Quaeleth* (אלת), rendered "foolishness," means

"folly, by implied impiety, wickedness."—*Ges.' Heb. Lex.* *Quatshar* (קשׁר), rendered "bound up" expresses the two-fold idea of being fast and strong—that is, in and to a child's heart wickedness clings fast and is strong.—*Ges.' Lex. Heb.*

God, through Isaiah, therefore says: "I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb."—Isa. 48:8. *Pasha* (פּשׁע), rendered transgressor, means defection, rebellion, transgression, sin against God. It would seem to be stronger than חטאת (*chatauh*, which is the word usually rendered sin.) *Mibbetan*, rendered from the womb, means according to the nature received from the womb.—See Ges. on *mem*, (מ), and the exposition of Ps. 58:3 under argument ("d").

5. "Ye offspring of vipers."—Matt. 3:7; 12:34; 23:33; Luke 3:7. *Genneema* (*γέννημα*) rendered generation, in all these passages, is from *gennao* (*γεννάω*), "to beget," "to bear, to bring forth." Hence Robinson defines *genneema*: "Something born or produced . . . offspring, progeny, Matt. 3:7, *γενεαλογία ἐχιδῶν*, progeny of vipers."

Greenfield: "What is born or produced, offspring, progeny, brood." Bagster: "What is born or produced, offspring, progeny, brood." Liddell and Scott: "That which is produced; fruit both of animals and plants · that which begets; a begetting." No Lexicon dissents from the voice of these four, in defining *genneema* to mean the begotten, inborn nature. With

the other words, of its family, viz.: *genea* (γενεά) *genealgeomai* (γενεαλογέομαι), *genealogia* (γενεαλογία *genesia* (γένεσια) *genetee* (γενετή) *genesis* (γένεσις) and its verb, *gennao*, *genneema* occurs 134 times in the New Testament; and, in every one of these occurrences, it retains its original idea of begotten or birth nature. See Mark 14:25; 12:18; 22:18; 2 Cor. 9:10 where *geneema* is rendered fruit, with the idea that the fruit is of the nature of its producer. These references contain its only uses in the New Testament, except those in my proof texts. Commenting on this, Matt Henry: "They were a viperous brood, the offspring of those that had the same spirit"—*in l.* Stier: "If ye will bring forth fruit, then first bring forth the *tree* for this."—*Words of Jesus, vol.* 2, p.163.

Bengel: "This is said in opposition to their boasting their descent from Abraham."—*in l.* Christ's illustration of our nature by the nature of trees, in Matt. 7:16–20, may be applied to my proof texts, as comments. As Bengel comments on Matt. 7:16: "The fruit is that which a man like a tree puts forth, from the good or evil disposition which pervades the whole of his inward nature." As these trees are what they were when they were planted, so man is what his begotten nature is—*geneema*.

Satan having corrupted human nature, by seducing our first parents, all unregenerate men are addressed by Jesus: "Ye are of your *father*, the devil, and the lusts of your father it is your will to do." John 8:44.

Says Tholuck: "The majority of interpreters, ancient and modern, refer the predicate *anthropoktonos* (*ανθρωποκτόνος*—murderer) to his seducing the first of mankind into sin, whereby the death (*θ'ανατος thanatos*) was originated."—*in l.* This interpretation Tholuck vindicates. In saying we have inherited Satan's nature, Jesus but alludes to Satan's causing the fall, by which, from our parents, we inherit our wicked natures.

6. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." John 3:6. To this statement there is a large class of Scriptural parallels. Such parallels are: "That the law might be fulfilled in us who walk not after the *flesh*, but after the Spirit. For they that are after the *flesh* do mind the things of the *flesh;* but they that are after the Spirit the things of the Spirit. For the mind of the *flesh* is death; but the mind of the Spirit is life and peace: because the mind of the *flesh* is enmity against God; for it is not subject to the law of God, neither indeed *can it be:* and they that are in the *flesh* cannot please God. But ye are not in the *flesh*, if so be that the Spirit of God dwelleth in you. . . . . We are debtors not to the *flesh* to live after the *flesh*; for if ye live after the *flesh* ye must die." Rom. 8: 4-9, 12. In verses 4, 5, 12, 13 *Kata*, (*κατα*) would better be rendered according to, instead of "after," according to the flesh, according to the Spirit. In this the Bible Union is clearer than the Revised Version.

Again, "make not provision for the *flesh*." Rom. 13: 14; "that no *flesh* should glory."—1 Cor. 1:26; "Israel after the *flesh*;" 1 Cor. 10:18; "flesh and blood can not inherit the kingdom of God;" 1 Cor. 15:50; "filthiness of the *flesh*;" 2 Cor. 7:1; "as if we walked according to the *flesh*;" 2 Cor. 10:2: "we do not war after (*κατὰ σάρκα kata-sarka*, according to the flesh) the *flesh*;" 2 Cor. 10:3: "I conferred not with *flesh* and *blood*;" Gal. 1:16—"are ye now made perfect by the *flesh*;" Gal. 3:3—"was born after the *flesh*;" (*κατὰ σάρκα*, according to the flesh)—Gal. 4:23, 29; "use not your freedom for an occasion of the flesh;" Gal. 5:13—"ye shall not fulfill the lust of the *flesh*"—"the *flesh* lusteth against the Spirit;" "the works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: but the fruit of the Spirit is love, joy, peace," etc.; "they that are of Christ Jesus have crucified the *flesh*; Gal. 5:16, 17, 19, 24—"he that soweth to the *flesh* shall of the *flesh* reap corruption;" "to make a fair show in the *flesh*;" "that they may glory in your *flesh*;" Gal.6:12 13—"we also once lived in the lusts of our *flesh*, doing the desires of the *flesh*. . . . and were by *nature* (see the next argument on the word "nature," in this quotation), the children of wrath;" "Gentiles in the *flesh*;" Eph. 2:3-11—"we . . . have no confidence in the *flesh*." Phil;3:3—"puffed up by his *fleshly* mind;"

"against the indulgence of the *flesh*;" Col. 2:18.23, —"putting away the filth of the *flesh*"–1 Pet. 3:21.— "Them that walk after (σαρκος—*sarkos*, genitive, of the flesh, i. e., of its leading) the *flesh* in the lust of defilement;" "they entice in the lusts of the flesh by lasciviousness;" 2 Pet. 2:10, 18—"the garment spotted by the *flesh*." Jude 23. Turning to the gospels: "The *flesh* is weak;" Matt. 26:41, "which were born not of *blood*, nor of the will of the *flesh* . . . but of God;" John 1:13; "Ye judge after the *flesh*;" John 8:15; "*flesh* and *blood* hath not revealed it, but my Father which is in heaven." Matt. 16:17. *Sarx* (σάρξ, σαρκός) rendered "flesh" in all these passages, primarily, means our physical nature. From that, as we, through natural generation, inherited a sinful disposition, *sarx* takes the secondary meaning, sinful nature. In all the above quoted Scriptures, and in others *sarx* denotes the disposition which we have by nature. Referring to the moral use of *sarx*, Robinson's Lex: "Of man's carnal nature in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin . . . man's carnal nature, as on an active principle of corruption and sin, ever at war with his higher spiritual nature, as affected by the spirit of grace through faith." So Greenfield's, Bagster's, *et. al.* Of *sarkikos* (σαρκικός) another form of *sarx*, Robinson's and other Lexicons: "Implying weakness, proneness to sin . . . carnal and sinful desires and affections." So *sarkinos* (σάρ-

κινος), another form of *sarx*: "Implying weakness, frailty, proneness to sin; of persons carnal and worldly."—*The Lexicons*. We have *sarkikos* "carnal" and "fleshly," in the following quotations: "For ye are yet *carnal* . . . there is among you jealousy, strife, are ye not *carnal;*" "beloved, I beseech you . . . to abstain from *fleshly* lusts." 1 Cor. 3:3,4; 1 Pet. 2:11.

Sarkinos, is rendered "carnal" the following quotations: "I am *carnal*, sold under sin;" "I could not speak unto you as unto spiritual, but as unto carnal." Rom. 7:14; 1 Cor. 3:1;† *Sarx*, being taken from the nature with which we are born, when used in its ethical sense, can but denote the ethical nature with which we are born. Being born with an evil nature, *sarx* is used to denote our evil disposition. In all the many quotations, above quoted, sarx clearly means our evil natures: in its ethical use, it is never, in the New Testament, used for a holy nature. Let the reader not be led into error by the Scriptures and Lexicons using it also for our physical nature, when not ethically speaking. I repeat, when ethically used, as in the above many quotations, *sarx* always denotes our evil nature, with which we are born.

Our Savior, therefore, said: "That which is born of flesh is flesh." Referring to these words of our Lord Harless says: "The necessity of regeneration is pointed out by Christ Himself. . . For in σάρξ *sarx*

† I here use the Greek Text in *Novum Testamentum, Grace, Editio Septima Critica Minor*, by Tischendorf.

—that is, in his nature, as he receives it at the birth of the body, is established that connection with his species by reason of which his mixed spiritual and corporeal organization—this indissolubly united natural basis of his soul's life—is degenerate. Far from the truth as it would be to identify that which is called flesh with the body and bodily existence, it were equally wrong to separate this nature from its corporeal connection with the race, and to attribute it entirely to the soul, which has no existence except in connection with the life of the body.† But since the nature is of mixed *spiritual—corporeal* existence is brought about by corporeal birth, the degeneration of this nature likewise can only come to light both in the affections which attach themselves to the spiritual and soul portion, and those which belong to the corporeal and sensuous. And in regard to this two-fold tendency, the basis of these affections is, as our *inborn* and degenerate nature, *called* the *flesh* . . . But since all this has for its source an *inborn* and corrupt basis in our nature, the most diverse errors of a corporeal and sensuous kind, as well as those belonging to the soul and spirit, are called in one and the same line works of the flesh." Gal. 5:19)—*System of Christian Ethics pp. 237, 238.* On p. 183, Harless says, referring to the same Scripture: "The ἄνωθεν" (*anothen*, from above, rendered "again" in John 3:3,

† That is, no present or earthly "existence," without the earthly body.

in the Com. Ver., "anew" in the Revised.) "(Comp. *δευτερον*—the second of Nicodemus, John 3: 4) points out, like the *ἀνά—ana*—again, and *πάλιν —palin*—, again, the position of this birth in relation to the first birth into the natural life, as beginning over again from the commencement, a second birth. The first, as the birth of the flesh, forms the contrast to the birth of the Spirit (*το γεγεννμένον εκ τῆς σαρκος—to gegenneemenon ek tees sarkos*†—of John 3: 6—the born of the flesh. The new birth from God is a creative act—a *κτίζειν* ;—*ktizein*—creation—‡ and its immedia'e result affects the spiritual life of the whole man, inasmuch as he is thereby made partaker of a new vital energy—a new principal of life—which is able to guide the ethical tendency of his nature in conformity to the will of God (*κατὰ Θεόν,—kata* Theon according to God) because it is from God (*ἐκ Θεοῦ—ek Theou*, of God). For this reason the regenerate one is called a new creature—a new man." On page 182, Harless quotes from Martin Luther: "For birth is the beginning of the whole life and of the whole man, who works not for this, that he may be born, but is first born to the end that he may work." "He who belongs to the kingdom of God and heaven must first have come into existence,before he begins to do works

†These Greek quotations, for the English reader, I put in English letters and translate.

‡He alludes to Eph. 2:10, 15; 4:24, where *ktizein*—created, is used to denote the act of regenerating.

pleasing unto God." Commenting on our Lord's words, in John 3 : 5,6, Tholuck: "First. The necessity is once more confirmed, then the nature by the birth is explained—the same antithesis as in chapter 1 :13. By the statement of the begetting *principle*, the mode of generation is also characterized." "From the act of begetting on the natural side of humanity, originates a product, in which nature preponderates, and which, first by a new act of grace from above, becomes genuine *spirit*." Stier: "*To γεγεννημένον*" *to gegenneemenon*, the born—with its definite article expresses the widest universality, makes it plain that *man* as such, and *every man* is intended. . . . It is not *πᾶς ὁ γεγεννημένος—pas ho gegenneemenos*, every one born—ver. 8, but more emphatically and definitely in the neuter ; and thus is asserted that the most important and incontrovertible principle, which holds good also in the higher and lower orders of the creature, and in all nature ; that everything born is in its true quality just what its source and original is—from flesh only flesh can come, and from Spirit only spirit ; from the earth, only the earthly ; and from heaven the heavenly ; from corrupted man, only corrupt humanity, and from the Holy God only that which is holy and meek for His kingdom. . . . Nay, it is yet stronger : that which *γεγεννημένον, gegenneemenon*—born, *is altogether flesh*, flesh once more like that which is born. . . Further, it is a reply to the foolish objection of Nico-

demus—even if a man be born of his mother's womb a second time, what would he be but the same *flesh* again? Without the Spirit the new life would be just like the former one over again. There are two births, and the former is only one of them; the second is strictly another, distinct and opposite birth. . . . He illustrates the idea of the new *birth* by the similitude of the *former*; but the birth of the Spirit by contrast with it. . . . That which is born of the flesh is, in the very first *beginnings* of its existence, *on that very account*, nothing but flesh, even *before it has become the man who is born:* it is born in guilt, *conceived* in sin, mortal, *flesh*. . . . The impersonal neuter points to the hidden beginnings (to which the evangelist had referred in his antithesis, chapter 1:13), just as they are indicated in Luke 1:35; Matt. 1:20. But, pointing forward also, it inexorably includes every personality of man, all that is born of woman by the will of man, and the *entire* man, just as he is born, so that there is *nothing* in him which does not lie in the decree —this is flesh born of flesh! . . . All the love of the *natural* human spirit is now selfishness or caprice; all its strength, skill and power is simply impotence, as it probably regards the one object of its return to God; all its science and wisdom mere folly and blindness in things which are divine and heavenly. Let no one condemn this as a hard saying and inflexible dogmatic; it is the solemn, clear and merciful testimony of the only begotten Son of God. . . . He descended,

indeed, into human nature from *heaven* as the Son of Man, through the operation of the Holy Spirit in Mary, His mother, and, according to His higher nature, is ever not only in the kingdom of heaven, but in heaven itself.—v. 13."—*Words of Jesus, vol. 4, pp. 400--402.*

As to His humanity, being begotten of the Holy Spirit, Jesus inherited a holy nature. Matt. 1:20; Luke 1:35. So, alluding to original sin as the basis of a sinful life, and speaking of the new nature, which is begotten of the Spirit, as the basis of a righteous life, John says: "Whosoever is begotten of *God* doeth no sin, *because his seed* abideth in him: and he cannot sin *because* he is begotten *of God*." I John 3:9. Adam Clarke, Bengel, Olshausen, Matt. Henry, Scott, and Doddridge interpret John 1:5 as do Steir. I know of no exception among scholarly, candid exegetes. There is yet another clear point expressed in "that which is born of the flesh is flesh," which I must notice. *Γεννάω—gennao*—rendered born, means, especially, beget. Robinson's Lexicon: "To beget, to bear, to bring forth, to be born, to be brought into life, to come into life, as from parents generally." So Greenfield's, Bagster's Liddel's, and Scott's, *et al* Lexicons. Our common version renders it begat, begotten in the following places: Matt. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15; Acts 7:8, 29; 13:33; I Cor. 4:15; Philemon 10; Heb. 1:5; I John 5:1, 18. In Matt. 1:20 it renders it "conceived;" Gal. 4:

24, gendereth—meaning beget; 2 Tim. 2:23, "gender;" Heb. 11:12, "sprang"—in the sense of begotten. Everywhere the Common Version renders it born. The revised,renders it begotten; elsewhere the two versions render it alike In but very few of its occurrences, in the New Testament, does *gennao*, in connection with being born, exclude begetting. So, as we have seen, are its derivatives used. *Τίκτο—tikto* is used in the New Testament eighteen times for "born," but as it does not mean beget, it is never used ethically; which is very significant, in favor of *gennao* meaning beget, as well as born, when ethically used. That *gennao* includes begetting, in John 3:5, is certain, from the fact that mere birth cannot *generate* or make "*flesh*"—sinful disposition; nor could mere spiritual birth make "spirit"—a righteous disposition. They are the natures which are *begotten*---the natures that make the two lives—"*flesh*" and "*spirit.*" Nothing can, therefore, be more certain than that Jesus said we are *begotten* in the birth of the flesh, "flesh" and *begotten*, in the birth of the Spirit, "Spirit." In the first begetting, is begotten, original—inbred sin; in the second, is original—inbred righteousness. In John 3:5 *gennao* means both begotten and born; but *especially* and significantly, begotten. John 3:5, therefore, with its numerous parallels, most forcibly expresses *original sin.* It is the key-note of instruction and warning to mankind. Without regeneration we are only "flesh" in thought, "flesh" in feeling "flesh"

in will, "flesh in life; and, as "flesh," perish in the death of deaths. Regenerated, we are "Spirit" in thought, "Spirit" in feeling, "Spirit" in will," "Spirit" in life, "Spirit" in glory, forever and ever. All of this from *begetting only*. READER, WHAT ARE YOU?

The words *ψυχικὸς ἄνθροπος—pseukikos anthropos*, "natural man," expresses original sin: I Cor. 2:14; James. 3:15, 19. *Psukikos* is from *pseukee* (*ψυχή*) which means the "soul," that is the animal life, which unites the spirit and the body. Literally rendered, *psukikos anthropos* is the soul or animal man. That it means the life or nature with which we were begotten and born, is beyond a shadow of dispute. Our translators, probably, rendered *psukikos* by the word "natural" because it denotes our nature, begotten and born, which is adapted to the earthly life, and which, by the fall, is corrupt. Before the fall, it was natural only in the sense of adaptation to the earthly life; since the fall, it is natural in a consequently *additional* and derivative sense—that of sin as a part of our nature. Hence, in the following passages, James and Jude use *psukikos* for "sensual." This wisdom is not a wisdom that cometh down from above, but is earthly, *sensual*, devilish; "these are they who make separations, *sensual*, having not the Spirit." James 3:15; Jude 19. That is, they have not the begotten, inborn, righteous nature, which is from above; but the begotten, inborn wickedness which is from below—"*earth-*

ly," "*sensual*." To the same intent: "The natural man—*pseukikos anthropos*—receiveth not the things of the Spirit of God," etc. Inasmuch as *psukee* and *psukikos* denote that with which we are born, and never anything else, *pseukikos anthropos*—the natural man—is the one who is born the *psukikos anthropos*. Defining *psukikos*, Robinson's Lexicon says: "Pertaining to the natural man, mind and affections, swayed by the affections and passions of human nature." James, in calling sinners ψυχική, δαιμονιώδης (*psukikee daimoniodees*)—sensual, demonish, alludes to two things: first, the nature of man; second, to that nature, as through the fall, captivated, corrupted, and fathered by the devil. See John 8:44: "Ye are of your father, the devil, and the lusts of your father ye will do." It is, in every sense, the very opposite to πνευματικός, *pneumatikos*, spiritual.—2 Cor. 2:13, 14, 15, 3:1, etc.

(8) "We were by nature—φύσει, *phusei*—the children of wrath."—Eph. 2:3. Liddells' and Scotts' Lex. defines *phusis*: "The nature, that is, the essence, inborn quality, property or constitution of a person or thing . . . one's natural born powers, parts, temper, disposition . . . nature as a product and generative power." Bagster's: "Essence, native condition, birth; native species, kind; nature, natural frame, nature, native instinct; nature, prescribed course of nature." Greenfields': "Procreative power; birth, origin, nativity; nature, i. e. the order of nature, the regular

constitution and course of things, the law of nature; hence *κατὰ φύσιν kata phusin*—according to nature, and *παρὰ φύσιν—para phusin*—contrary to nature; *ὁ παρὰ φυσιν,ho para phusin*—unnatural; nature,essence,native qualities, instinct, propensity, spoken of a native feeling of decorum, a native sense of propriety, by impl. a kind, sort, species."

Robinson's: "Nature, natural source, origin, generation, birth, descent . . . a nature as generated, produced, naturally existing, a being, genus, kind; the nature of any person or thing, the natural constitution, the innate disposition and qualities. Of persons in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth." It is from *φύω —phuo*, "to generate, to produce, to bring forth to let grow, e. g. plants, . . to be generated, produced, to spring up, to grow; . . . of persons, to be born, to grow up, to be by nature." —*Rob's. et. al. Lexs.* From *phuo*, and as sisters to *phusis*, are *φυτεία—phuteia*, plant, (Matt. 15: 13) and *φυτεω —phuteo*, to plant, (Matt. 15 :13; 21 :33; Mark 12 :1; Luke 13 : 6; 17: 6,28; 20 :9; 1 Cor. 3 : 6,7,8; 9 :7.) So neither the root of *phusis* nor its sisters is, or ever are used but for the seed, seeding, that which has grown from, and corresponds to the seed; nor is there an instance where *phusis* can be made to exclude the generated quality of nature. The following 14 instances are the only occurrences of phusis in the New Testament: "Into that which is against *na-*

ture ;" "do by *nature* the things ;" "uncircumcision which is by *nature* ;" "If God spared not the natural branches ;" "out of the olive tree which is wild by *nature*, and wert grafted in contrary to *nature* into . . . these which be the *natural* branches ;" "doth not even *nature* itself teach you ;" "Jews by *nature* ;" "which by *nature* are no gods;" "and were by *nature* the children of wrath ;" "Every *kind* of beasts ;" "man-*kind* ;" "partakers of the divine *nature*."—Rom. 1:26 ; 2:14,27 ; 11:21,24 ; 1 Cor. 11:14 ; Gal. 2:15; 4:8 ; Eph. 2:3 ; Jas. 3:7 ; 2 Pet. 1:4. The words which are in italics, in these quotations, are the renderings of *phusis*. The English reader can, for himself, see that in every case in which the word is used, in the New Testament, it means generated quality or kind.

Scott: "Great pains, . . . have been employed to prove that 'by nature' may signify custom or habitual practice. But the attempt has been evidently baffled in the critical argument. At the same time, stubborn facts prove that . . . the children of believers are as prone to evil and averse to good, as those of idolaters."—*in l.* Matt. Henry, another Presbyterian: "Nature not only by custom and invitation, but from the time we begin to exist, and by reason of our natural inclinations and appetites." —*in. l.* Olshausen, on *phusei* meaning a nature corrupted by life, after birth, well says: "This view of man's sinful nature, as produced in every individual by personal

guilt is refuted by φυσει . . . φυσις cannot, without violence, be understood otherwise than as the Latin *natura*, of what is original, innate, in opposition to what has been acquired by practice."—*in l.*

Calvin: "By nature, i. e., from the very origin and womb of the parent."—*Comp. Com.* So Hodge, Harless, Olshausen, Ruckert, the Bible Commentary, Doddridge, Bloomfield, *et. al.*

Muller: "But St. Paul most fully and clearly describes this inborn uncleanness, as influencing man's relation to God, in his Epistle to the Ephesians, 2:3. Such texts as John 3:36; Rom. 3:19, imply that previous to man's decision, either for or against Christ, there is something in him which incurs God's wrath. Other texts of Scripture affirm the universality of sin, and show that it is a defilement from the very beginning of his life."—*Christian Doctrine of Sin*, *Vol. 2, p. 279.* Says Muller, of Meyer: "He speaks of an inborn principle of sin in man, which in its development overcomes his moral will."—*Quoting from Meyer's Kritisch exeget Handbuch uber den brief an die Epheser, pp. 86,87, 3d ed.*

Here it may be well to notice an objection: It is objected that Matt. 18:6; 19:14, mean "unconscious" or very young infants; and therefore teaches that infants are born morally pure. To this I reply, *first*, this, certainly, cannot be the right interpretation, since it would make these Scriptures positively contradict the Scriptures which clearly teach the contrary. This

alone is sufficient to remove the objection, supposed to be derived from these Scriptures, against inherited depravity. The doctrine of innate depravity does not depend on the correctness of the explanation which I will give to these Scriptures; for that is established beyond a reasonable doubt. But, *second*, part, at least, of these Scriptures speak of such infants as were old enough to repent, believe, and become members of the church—they were church members. Elsewhere, Jesus speaks of these "little ones" as believers—Matt. 10:42; and of them, in Matt. 18:1–6, and Mark 9:42, and Luke 9:46–48, He says: "Whoso shall cause these little ones which *believe* in me to stumble." The receiving, so often used as an argument for receiving, baptizing sucking infants into the church, therefore, clearly refers to receiving only such children as are old enough to repent and believe. Says Adam Clarke: "But this child could *walk*, for he called him to him. . . . 'Whosoever will receive,' *i.e.*, show unto such a child-like, unambitious *disciple* of mine, any act of kindness for my sake."—*On Matt. 18:2,5.* Barnes;—

"'Whoso shall receive.' That is, whoso will receive and love one with a spirit like this child—one who is humble, meek, unambitious, or a real Christian. . . . . The word receive means to approve, love, treat with kindness; to aid in time of need. . . . . 'Whoso shall offend.' That is, cause to fall or to sin; or who should place anything in the way to hinder their piety and usefulness. 'These little ones.' That

is, Christians manifesting the spirit of little children.'' —*On Matt. 18, 5, 6.* Matthew Henry, Scott, G. W. Clarke and Stier call attention to this as a repetition of the receiving of Chap. 10:40-42, where it is certain that believers are the ones to be received.

As to Matt. 19:14, there is nothing there forbidding us from understanding that they were old enough to repent and believe. Taking them in His arms is no evidence that they were too young to repent and believe; for Baptist preachers baptize—as I heard Dr. Williams, of Baltimore, say that he had done—children so little that they carry them into the water. Nor does this word ''infants,'' in Luke 18:15-17, exclude one of such age; for *βρεφος—Brephos*, in 2 Tim. 3:15 is rendered ''child,'' and designates Timothy, when he was old onough to understand the Sacred Writings. As to the words ''young children,'' in Mark 10:13, it is a rendering of *παιδία—paidia*, which, in Matt. 18:2, 3, 4, 5, means a Christian—believing child; in Mark 5:39, 40, 41, one near of age—''damsel;'' in Luke 7:32; John 4:49, it means large children; and in John 21:5; 1 John 2:13, 18, persons of age. If these were sucking infants, or very near such, Jesus meant to use their willingness to trust their parents as illustrating how humbly we must trust Him. A little child, until deceived, will believe anything a parent may tell it. So Barnes, Bengel, G. W. Clarke, in substance, comment. It may, also, allude to the glorious fact that heaven will be made up mostly

of redeemed, regenerate infants. Infants, dying before the age of accountability, are, doubtless, washed in the blood of Jesus, so that they will not become sinners in glory. When we consider that the greater part of the race die in infancy, this appears a glorious truth. Muller rightly says that Matt. 18:1–6; 19:13,14, and its parallels do not teach that children are born pure.—*Christian Doctrine of Sin, Vol. 2, p. 267.*

From the foregoing arguments, it is certain that innate depravity is plainly expressed in both the Old and the New Testaments; not only this, but it runs through and underlies the whole scriptural doctrine of salvation. The universal Savior is necessitated by the universally and hopelessly depraved and lost condition of men. And this condition of men can be caused and accounted for only by universally inherited depravity. As good Dr. Watts expressed it:—

"Lord, I am vile,—conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts the race, and taints us all,
Soon as we draw our infant breath,
The seeds of sin grow up in death;
Thy law demands a perfect heart;
But we're defiled in every part.
O Lord, I fall before Thy face;
My only refuge is Thy grace:
No outward forms can make me clean;
The leprosy lies deep within."

II. *The Scriptures clearly teach that our nature is totally depraved.*

1. Total depravity is a part and consequent of inherited depravity. Psychologists analyze mind, into the

understanding, the feelings and the will. These are the three parts—"all" the parts of the moral or spiritual man. These, by birth, man equally inherits. By birth, these are equally depraved. Hence, as theologians say: "Man is depraved in all his parts"; totally—that is, the "sum total" of the parts of man is depraved. Inasmuch as the three parts of man are inherited, all those fearful descriptions of *sarx*—"flesh"—*psukikos anthropos*—"natural man," *phusei*—"nature" are applicable to him, as totally depraved.

2. Inasmuch as man is totally lost, he is totally depraved. Nowhere do the Scriptures state or imply that either the understanding, the affections or the will, is on the side of God, previous to regeneration. Nowhere do the Scriptures say or imply that either the understanding, the affections, or the will does not need regeneration. Nowhere do the Scriptures say or imply that either the understanding, the affections or the will does not need a Savior. According to Campbellism, one of the three parts of man does not need regeneration and a Savior. As God must send the bad to hell, the good to heaven, according to Campbellism, it would follow that a part of each one who dies without repentance, would be sent to hell and a part to heaven! According to Campbellism, in case of repentance, in the "good world," the part of man which is not depraved would have no thanks to the blood that cleansed, but would walk in its own robe and light, and wear its own crown! According to

Campbellism, where, in the case of the finally impenitent, part of man is sent to hell, all of him that is taken to heaven would sing: "Unto myself—the part that is not lost—be glory, honor, dominion, etc!" Thus, according to Campbellism, part of man loves God, serves Him with the very holiness with which Christ Himself loved and lived! As Campbellites so much object to the expressions "total," "depraved in all his parts," they must have applied Alexander Campbell's glass so closely to man as to be able to tell us which part of man is not depraved, which part of him needs no regeneration, and will walk in its own robe and its own light, in heaven. In the case of the lost, they must be able to tell us which part of man will be sent to hell and which to heaven? Campbellites cannot weaken the force of this, by the assertion that, "man is judged as a whole." This is true; and it is a sword that cuts towards the one who uses it. Why? Simply because God damns or approves man as a whole, for the very reason that he is totally lost or totally saved. He cannot call evil good, or good evil, which, if man were not totally depraved, would be the case, in His totally condemning man, here and hereafter. This, alone, makes the attempt of Campbellism, to find righteousness yet in the natures and lives of the unregenerate, worse than the white-washing of the sepulchres by the ancients. "Oh!" you say, "we do not mean that some part of man is as good as God, needs no regeneration, no Savior, and all these conclusions

which you have drawn." Yes, but, *in denying total depravity* you *do* say it. That part of man which "is not depraved" is as pure as *all* of Jesus which was not depraved. Swallow your doctrine without straining; or, fall at the cross and cry:—

> "And there may I, though vile as he
> Wash all my sins away."

3. If man is not totally depraved, the Scriptures would qualifiedly speak of him as a sinner; but they do not so speak. All the passages, quoted under the proof of innate depravity, unqualifiedly condemn the *sarx*—"flesh"—the *psukikos anthropos*—the "natural man"; and they affirm that that which is "born of the flesh is flesh"—"flesh" in understanding, "flesh" in feeling, "flesh" in will,—"flesh" in the *whole* of life, and nothing but "flesh." In Rom. 8:5, 6, it is not said that a *part* of the "mind of the flesh" is wrong and "in enmity against God;" but the statement is made with no qualification—all of it wrong, all of it "enmity against God." It is not said, in Eph. 2:3, that they partly walked in sin, and that they were partly "by nature the children of wrath;" but the statements are made with no qualification. Jesus does not say—John 8:44—ye are partly of your father, the devil, and part of his lusts ye will do; but, He says: "Ye are of your father, the devil, and the lusts of your father it is your will to do."

4. That man is totally depraved is evident from his being a child of the devil---fathered by the devil of

the same moral nature, and, without salvation, destined to the same hell to which the devil is destined. There are three Scriptures which are perverted into proof that God is the father of all men. The first is, the expression in the Lord's prayer, "Our Father."—Matt. 6:9. But Jesus did not teach unregenerate men to pray that prayer. To teach any unregenerate person, young or old, to repeat that prayer, is a wrong to that person and a sin against God.

The second proof, that unregenerate persons are children of God, is from perverting the parable of the prodigal son. Luke 15:11-32. The parable was not designed to teach that all sinners were once in God's house,—they never were, save when in Adam—that He was once their Father. The design of the parable was to rebuke the Jews for murmuring against Him for receiving "sinners"—*See Trench on Parables, p. 336, et. al.* See the use of parables explained in the previous chapter under "1" of "Objections"—in answer to the first Campbellite objection to the time when the kingdom was set up.

The third proof, that all men are children of, God is from perverting the words, "for we are also his offspring . . . Being then the offspring of God."—Acts 17:28, 29. To this I reply: *Γένος* (*genos*), rendered offspring (1) cannot be taken to denote the close relation of child to parent without making it contradict the Scriptures which declare that all unregenerate persons are children of the Devil, that no

human being, except by regeneration and adoption, is a child of God. (2) *Genos* is used in different senses; hence, it does not, necessarily, denote here, the relation of child to parent. Robinson's Lex: "*Genos*, a race,stock, lineage, in various senses and modifications e. g. offspring, posterity . . a family, kindred, stock, . . . a kind, sort, genus." Liddell and Scott's Lex. "*Genos*, race, stock, descent, noble as *ek Ithakees genos eimi*, (ἐξ Ἰθάκης γενος ἐιμι) I am of the stock of Ithica. *Theion genos einai*, (θεῖον γένος εἶναι) to be of divine stock, a people, nation, race, an age, a generation, time of life, sex, gender, kind, genus . . . a division of the citizens of Athens, a clan." Thus the word is used in many senses. It does not come from *gennao* (γενάο), to beget, but from *geno*, *ginomai* (γένω, γίγνομαι), "to become, to happen, *next* to be born."—*Liddell and Scott*. Hence, *genos* primarily signifies to come into existence: secondarily, and then, in a variety of senses, it signifies stock or race descent. In the New Testament *genos* occurs 21 times. It is rendered: "kind,"—Matt. 13:47; 17:21; Mark 9:29; 1 Cor. 12:10—"nation,"—Mark 7:26; Gal. 1:14; "kindred,"—Acts, 4:6; 7:13,19—"offspring,"—Acts 17:28,29; Rev. 22:16;---"birth," "born,"—Acts 18:2,24---"stock,"—Acts 13:26; Philem. 3:9---"generation,"—1 Pet. 2:9; "nation,"---Mark 7:26; Gal. 1:14; "country,"—Acts 4:36; "diversities,"—1 Cor. 12:28. Thus, we see that, in both Classic and New Testament Greek, by both its

derivation and its usage, *genos* does not primarily mean "offspring." The Greek poet, whom Paul cites, did not understand that God is our Father in any such a sense as that He generates us; nor did Paul, by citing him, mean to contradict what he elsewhere says, that we are "flesh," by nature, and "the children of God by faith in Christ Jesus."—Rom. 8:5-17; Gal. 2:26. "Offspring" is an erroneous rendering of the passage. It means that we were created with the sense of understanding, feeling, willing, and with a nature to know right and wrong—with a "moral" nature—in the image of God; and that to Him we owe our origin and our continuance. It means that, and nothing else. In the sense of dependence on Him for our being: "in Him we live, and move, and have our being." We do not read that, even, the poor heathen were so blind as to meet Paul with this use of "*genos*" and, thereby, claim that it rendered being brought into God and Christ and becoming "children of God by faith in Christ Jesus" unnecessary. Had Paul here used either *teknon* (*τέκνον*) *paidion* (*παιδίον*) *whyos* (*υἱός*) *brephos* (*βρέθος*) there would have been more seeming plausibility in an argument, deduced from Acts 17:28,29, to prove that God is our spiritual Father. Even had Paul here used either *teknon*, *whyos*,*brephos*, or *paidion* to prevent making the passage conflict with numerous other Scriptures which, plainly, reveal the contrary, we would have to seek some distant or secondary use of the word.

(3) As intimated in the last argument, the Scriptures declare that we are not the children of God before we are regenerated, and adopted. (a) The argument, previously set forth, that, by natural generation, we are only children of the "flesh, makes it evident that we cannot be the children of the "Great Spirit" until begotten by Him. (b) This is evident from our not being "partakers of the divine nature" until we are born again. Says Peter: "He hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the *divine nature*."—2 Pet. 1:4. If naturally children of God, we would partake of His nature, from our birth. (c) That we are not children of God before the new birth is evident from only Christians being called Christ's spiritual brethren. "For both he that sanctifieth and they that are sanctified are all of one: for *which* cause he is not ashamed to call them *brethren*."—Heb. 2: 11, 12, 13. This, as the reader will see from the context, is said of only Christians. (d) That we are not children of God by natural birth is evident from our being "joint heirs" with Christ only after the second birth. Of Christians, Paul says: "We are children of God: and if children, then heirs; heirs of God and *joint heirs with Christ*."—Rom. 8: 17. Nowhere does God's word declare that His spiritual children are disinherited. Hence this passage, impliedly, declares that only the Christian is a child of God. (e) That we

are not, naturally, children of God is evident from only those being children of God who are "led by the Spirit of God." "For as many"—just "as many" and no more—"as are led by the Spirit of God, *these* are the sons of God." Rom. 8:15. (f) That we are not, naturally, children of God is revealed in that only the children of God can feel to cry, "Abba father." Rom. 8: 15. *Abba ho pateer* (*Αββᾶ ὁ πατήρ*), "our father" is Chaldaic, *Abba* (אבא) meaning, father, and Greek, pateer, meaning father. Literally rendered, *Abba ho pateer* is Father, the Father. Adam Clarke quotes a Hebrew law: "Men servants and maid servants do not call their master abba (אבא) nor their mistress (אימא) ima—mother. Tholuck, Ambrose, Origen, Theodoret say that *pateer* is added to Abba as an explanation; "and the reason for preferring the Chaldaic for the paternal name is that it sounds more child-like." *in l.* Augustine, Calvin, say that the double expression was to indicate that Gentile and Jew could join in saying *Abba*. Whichever of these interpretations we adopt teaches that only children can look up to God and truly say, "Father." "For we have not received the spirit of bondage again unto fear"—before we receive the Spirit of Christ we look on God not as Father, but as Master, with the lash on our backs, we having no love for Him (v. 7) and regarding Him as hating us; so every sinner feels—"but ye have received the spirit of adoption, *whereby* we cry, Abba Father."—Rom. 8:15. Were we by na-

ture children of God we would feel to say "Abba Father," without the "spirit of adoption." "The regenerated man, by virtue of his direct entrance upon the life of God, is *really* become of divine extraction, and a being after his own kind."—*Tholuck on v. 14.* (g) That we are not children of God, previous to regeneration, is evident from our having no part with them in God's kingdom, either here or hereafter. "Except a man be born anew, he cannot see the kingdom of God."—John 3:3. "Thou hast neither part nor lot in this matter; for thy heart is not right before God."—Acts 8:21. "I send thee to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sin and *inheritance among them that are sanctified by faith in me.*"—Acts 26:17, 18. (h) That we are not children of God previous to being Christians, is evident from our being "aliens" to God's family and kingdom, and "afar off." "Separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."—Eph. 2:12; 4:18; Col, 1:21. An alien to any government has no power in it. Here unregenerate persons are declared to be, first, separate from Christ in feeling, nature, state, destiny; second, alienated, having no part in God's family and kingdom; third, strangers, that is, having not the acquaintance in the family and the kingdom of God—that even the prodigal son had—for

he did have acquaintance there, even when feeding swine; fourth, "without God," or any kind of possession or title from Him; fifth, therefore, "having no hope." Certainly, such persons cannot claim that they have God as their Father! (i) That unregenerate men are not children of God, is clear from their being "the *sons* of disobedience."---Eph. 2:2. *Απείθεια (apithia)*, rendered "disobedience", means "unpersuaded, unbelief, disobedience."---*Robinson's et al., Lexs.* In Rom. 11:32; Heb. 4:6, 11, it is rendered "unbelief", and in Eph. 2:6; 5:6; Col. 3:6, it is rendered disobedient. The Revised Version, everywhere, renders it "disobedience." The word characterizes the unregenerate as children of the very spirit of disobedience, and here and in Rom. 8:7 they are declared to be of this spirit of disobedience by birth ---"flesh," "by nature." Certainly, then, unless God is "disobedience," unregenerate men are not His children. (j) That unregenerate men are not children of God, is evident from their being children of the devil. "Ye are of your father, the devil, and the lusts of your father it is your will to do."---John 8:44. Commenting on this, Tholuck says: "They who are truly the sons of God and members of His family, cannot be ignorant of the language of their father's house."---*in l.* Being offspring of the devil accounts for their being called the "sons of disobedience." (k) That unregenerate men are not children of God, is clear from their being, by nature and by practice,

the "children of wrath."---Eph. 2:2. That the word, here rendered nature, always means the nature with which we are begotten and born, has been proved under the arguments for inherited depravity. Most certainly, God's children are not "children of wrath;" therefore, unregenerate men are not God's children (1) That unregenerate persons are not God's children, is evident from their being of Satan's family, of Satan's spirit, of Satan's final doom. The Scriptures divide mankind, by nature, practice and destiny, into two divisions. The children of God; the children of Satan: the children of light; the children of darkness: the enemies of God; the friends of God: the children of His favor; the children of His wrath: the saved; the lost: the wicked; the righteous: those who "scatter abroad;" and those who gather with Him; citizens; aliens: possessing the spirit of Satan; possessing the Spirit of God: in the kingdom of Satan; in the kingdom of God: destined for hell; destined for heaven. These are said to be traveling two roads---the righteous, the "strait and narrow road;" the wicked, the "broad road." The blood of Christ, cleansing from sin, bringing into the family and kingdom of God, is the line of demarkation between these classes. Look at the unregenerate, as the light is thrown upon them from the eternal world---even Universalists concede "God will not damn His children"---and answer if they look like God's children;---"Then shall He say unto them on the left hand, Depart from me, ye cursed

into eternal fire, which is prepared for the devil and his angels."---Matt. 25:41. Of the same nature, the same family, the same kingdom and the same life as the devil and his angels, they are together with them plunged into the same judicial doom.†

THAT NO ONE IS NATURALLY BORN A CHILD OF GOD—THAT ONLY THE REGENERATE ARE CHILDREN OF GOD IS AS CERTAIN, AS THAT GOD, IN JUSTICE, WARNING AND MERCY HAS SPOKEN TO A LOST WORLD. Let no one, who loves God's Word and weeps and prays over lost men and women, teach any child or grown person other than that we are "children of God by faith in Christ Jesus."

Inasmuch as children partake of the nature of their parents,and Satan is totally depraved, it is very certain that every one of his children inherits his totally depraved nature. Hence Paul says that "the mind of the flesh is enmity against God."—Rom. 8:7.

5. That man is totally depraved,is evident from his being a violator of, and guilty of violating, the whole law of God. Jesus sums up the whole law of God: "Thou shalt love the Lord thy God with all thy soul and with all thy mind . . . Thou shalt love thy neighbor as thyself."—Matt. 22:37,38. The Jews, like the majority of mankind, to-day, thought each of the

†There is prevalent so much "liberalism," so much white-washing, flattering our old Adamic nature and condition—children being made believe, by saying the Lord's prayer—"Our Father"—that they are "God's little ones," "God s little lambs"—preachers and writers teaching that all are God's children, that I have been careful to prove most clearly that only those who are "children of God by faith in Christ Jesus" are God's children.

ten commandments a distinct law. They carried this so far as to say: "Moses has enjoined 365 prohibitions and 248 commands, making in all 613 different precepts and ordinances." *Words of Jesus, vol. 3, p. 177.* With the majority of mankind, of the present, the Jews, regarding each commandment as a distinct law, held that any one of the commandments could be violated without violating all the others. As in the Sermon on the Mount, Christ lays the ax at the root of this erroneous conception of the law, by proclaiming its unity. In summing up this law, Moses frequently omitted *mentioning* the second part—love to our neighbor: "Love the Lord thy God with all thine heart and with all thy soul."---Deut. 30: 6; 10: 12; 6:5. He did not do this disregardful of love to our neighbor; for he, elsewhere, distinctly recognized love to our neighbor as an essential part of the law.---Lev. 19:18. But he did it because God is not loved except where we are faithful to our neighbor. Because love to God glorifies Him by making us faithful to Him in all our relations to Him, as these branch out divineward and humanward. (Excuse coining these two words).

In announcing the "second" commandment, Christ does not recognize the law as of two parts. But, as Stier remarks: "Although the first and sole commandment was *sufficient* to say and enjoin *everything*, it is yet not enough for the *deaf ears and hard heart of man*. If any man saith, I love God, and hateth his brother, he is a liar; but because we might all be

such liars, *therefore*, we have further this commandment from Him, that he who loves God loves his brother also."---*Words of Jesus, vol. 3, p. 181.* (My italics).

Says Muller: "But the manner in which Christ speaks of the first of these---absolutely, 'the great commandment' very clearly indicates that we must seek the union of both in it . . . Strictly speaking this—the second command—is actually expressed in the command to love God . . . A love which lays claim to the whole inner life, cannot stand side by side with other moral commands as above them, or below them, it must embrace and penetrate them all. The Old Testament bases to reverence human life upon the fact that God made man in his own image."---*Christian Doctrine of Sin, vol. 1, p. 110.*

This unity is recognized throughout the Bible, in that all glory belongs to God. Near 200 Scriptures reveal man's whole duty by the word "glory," as being due to God. Paul sums it up in: "Whether therefore ye eat or drink, or whatsoever ye do, do *all* to the glory of God."---1 Cor. 10:31. Love to God is the whole of the moral law; love to God manifests itself in doing all to His glory, whether we act towards Him respective of or irrespective of man. Each of the ten commandments is, therefore, no law, but only a part of the one law, in one of its ten branches, as "commandments." In view of the unity of the law James said: "For whosoever shall keep the whole law, and yet stumble in one point he has become guilty of all."---James 2:10. The reason for

this is the unity of the law; the whole law resting on the Law Giver's authority. A violation of any part of it, like the rent of a garment, or the rebellion against any part of the law of our country, is a rent--a violation of the whole divine law, a thrust at the authority of that law. He that purposely violates the least part of the divine law,---whatever that commandment may be---does so through disrespect and hatred to the law and its authority. Were there sufficient inducement or temptation to violate any other part of the law he would as readily violate it. In violating any part of the law, he undeniably proves himself, in spirit, a rebel against the whole law. Hence, James gives the reason why one is guilty of violating the whole law when he violates a part of it: "For he who said, Do not commit adultery, said also, do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the *law*"---of the undivided and indivisible law. Take a man who lies and does not murder, Think you it is regard for the law or its authority that permits him to lie and prevents him from committing murder? Or the man who commits adultery and does not murder. Think you that it is regard for the law and its authority that permits him to violate the one and keep the other? Take the man who cheats and does not rob. Think you that his regard for the law and its authority permits him to wrongfully possess his neighbors' property in the one way, and forbids him to wrongfully possess it in the

other? Take the man who is what the world calls the best "moral man." Think you that regard for the law prevents him from being an "immoral," "bad man, and permits him to live in violation of the law, that calls on him to love God,to give to Him the heart and to walk in the Christian life. No! a thousand times no!! In every one of these cases the sin is from "enmity against God;" and, therefore,its author has no regard, whatever, for Him or His law. The only reason men violate the law more in some ways than in others, is because they are not tempted so strongly to violate it in others—or, because the education and surroundings have been different. How often do we see "one crime lead to another," in order to hide the first, when the criminal had, at the beginning, no thought of committing other than the first? Like the tamed tiger. Docile, harmless. You might think it had lost its blood-thirsty, tiger nature. Only a taste of blood will often prove it as totally a tiger, as is the tiger in the jungles of India. As Adam Clarke comments: "The truth is, any sin is against the Divine authority; and he who has committed one transgression is guilty of death; and by his one deliberate act dissolves as far as he can, the sacred connection that subsists between the divine precepts and the obligation which he is under to obey, and thus casts off in effect his allegiance to God. For if God should be obeyed in one instance, he should be obeyed in all, as the authority and reason of obedience

are the same in every case; he, therefore, who breaks one of these laws is, in effect, if not in fact, guilty of the whole."—*On James 2:10.* Or as Harless, from a different standpoint, expresses it: "That which is said in reference to the law of God, that he who will keep it, and fails in any one particular, is guilty of breaking the whole, (Jas. 2:10) applies also in reference to the true goodness of the moral personality. When just only in one respect will that which is not good, and by this will do that which is evil, there is, thereby, given simply the proof of a *ruined personality.*"—*Christian Ethics, p. 87.* (My italics.)

To the objection, that it is right to love our children, etc., etc., and that man proves himself not totally depraved by doing so, Andrew Fuller well says:

"It is right, no doubt, that children should be dutiful to their parents, parents affectionate to their children and that every relation of life should be filled with fidelity and honor. But these duties require to be discharged *in the love of God*, not without it; nor is there any duty performed, strictly speaking, where the love of God is wanting. Read those parts of Paul's Epistles where he exhorts to relative duties,and you will find that he admonishes children to obey their parents in the Lord; parents to bring up their children in the nurture and admonition of the Lord; servants to obey their masters 'in singleness of heart as unto Christ,' and masters to be kind and just unto their servants as having an eye to 'their Master in Heaven,—adding, 'and whatsoever ye do, do it heartily as unto the Lord, and not unto men.' Now all those persons whose behavior may appear amiable in

such relations, but who have not the love of God in them, do what they do *as merely unto men;* and consequently, fly, in the face of Apostolic exhortation, instead of complying with it, in the least degree."---*Works of Andrew Fuller, vol. 2. p. 671.*

The faithful dog obeys his Master, follows him to his grave, there refuses to be comforted or to leave the grave. The tiger, of the jungles, dies for its young. They do all they can to be faithful to their "duties." What worldly man ever was more faithful to his kind? If such faithfulness, with no regard for God, makes morality, how much more morality has man than has the poor beast? Neither regards God; neither has hope for the future! The Psalmist recognized the nature of law, when, broken down under the sense of guilt, on account of his crime against Uriah, he exclaimed, to God: "Against thee, thee only, have I sinned."---Psa. 51:4. He had *trespassed* against Uriah. But as sin "is transgression of law," a thrust at the authority of the Law Giver, he recognized *sin*, in its real nature, as being against God only. Commenting on Matt. 22:37, 38 Stier adds:

"As, and because God is one, His law also, though consisting of manifold commandments, must have unity flowing from his being and will; just as from the same ground the unity of the law and the promise is farther deduced from Gal. 3:20. The one God requires the whole heart to be united in itself (Ps. 86:11— יחד לבבי---*Yachadh lbaubi*--"unite my heart") in one love, corresponding to His love and His loveliness. Thou shalt love the Lord thy God,---thou

---the *entire man*, inwardly and outwardly, with spirit, soul and body: that is the meaning of the Hebrew. . . . . All the powers of the soul and body, carried into outward action."—*Words of Jesus, Vol. 3, p. 179.*

Instead of man doing this, God's Word declares that he is "enmity against God," that he "is not subject to the law of God, neither indeed can be."---Rom. 8:7. But it is replied: "If I am a good moral man, do nothing wrong, I am all right." I answer: According to *God's* standard of morals you are not at all moral unless you love Him. Besides, your reply is but an illustration of your depravity. Think of it: A man not only so depraved as to not love God, but so depraved as to renounce all obligation to love Him!! A man so depraved as to white-wash the sepulchre, and then cry, to passers by, that "it is pure and sweet inside!" If this does not out-total total depravity, it certainly equals it.

But, it is asked: "If a merely external compliance with relative duties be a sin, would the omission of them be any better? I answer, no; but worse. There are, as has been allowed, different degrees of sin. To perform an action which tends to the good of society, from a wrong motive, is a sin; to neglect to perform it, or to perform one of an opposite tendency, is a greater sin."—*Works of Andrew Fuller, Vol. 2, p. 671.*

In causing a man to prevaricate, the devil sins; but, in causing a man to violate all of the Ten Commandments with all his power, the devil commits a greater

sin, than in causing him only to prevaricate. Yet, each act of the devil is rebellion against God, violation of the whole law; and is the work of total depravity. So the prevarication of the man is a sin, the violation of all of the Ten Commandments is a greater sin; but each is a violation of the whole law, is rebellion against God, and is the work of total depravity.

From the foregoing argument it is clear that man is totally depraved, in two ways; first, in understanding, feeling, will and life; second, in that he is a total violater of the Divine law—a violater of, and guilty of violating the whole law. In view of the Scriptural basis of this argument, Paul says: "The mind of the flesh is *enmity* against God; for"—that is, because it hates Him it will not love or obey Him—"it is not subject to the law of God, neither indeed *can* be."—Rom. 8:7. Or, as James sums it up,—"Guilty of *all*"—"totally" buried in sin.

6. That man is totally depraved, is certain from the regeneration which is necessary to fit him for the kingdom of heaven. Regeneration, being a generating of a "new creature," a new nature, a new life, and being called the "new creation," and new life, presupposes that the old nature, the old creature, the old creation, and the old life, is irreclaimable,—totally depraved. As regeneration is explained and proved in Chapter 17 of this book, the reader is referred to it, for much that I would say here. If man were only partly depraved, he would not need a new nature, would not

need to be made a "new creature," a new creation, and have a new life and a new spirit given him. See Rom. 8:9; 2 Cor. 5:17; Gal. 6:15; Eph. 2:10; 4:24. Were there any love to God, remaining in the old nature, a spiritual patching up would be sufficient; the breath Divine would fan that remaining spark of love into a flame. "Regeneration," a "new creature," a new "creation," and a new life being necessary, are certain evidences of the total depravity of the old nature.

7. The Scriptures declare, "in so many words," that man is totally depraved. Says Paul: "As it is written,—

> There is *none* righteous, no not *one*;
> There is *none* that understandeth,
> There is *none* that seeketh after *God;*
> They have *all* turned aside, they have together become *unprofitable;*
> There is *none* that doeth *good,* no, not so much as one:
> Their throat is an open sepulchre;
> With their tongues they have used deceit:
> The poison of asps is under their lips;
> Whose mouth is *full* of cursing and bitterness:
> Their feet are swift to shed blood;
> Destruction and misery are in their ways;
> And the way of peace they *have not known:*
> There is *no* fear of God before their eyes."—Rom. 3:10-18.

If the words which I have italicised in this quotation, do not denote totality, then universal terms cannot denote it. This language could be so well adapted to the nature and the life of Satan, that any one who had never studied his own heart, history, and the Holy

Scriptures, might easily imagine it the characterization of Satan. Take the expressions, "destruction and misery are in their ways," "their feet are swift to shed blood," who has not found that to prevent this from all blazing out in life, it is necessary to control his various passions? "Their throat is an open sepulchre!" Who can stand before a sepulchre, containing a body in its most offensive state of decomposition? Such is the heart, to which the throat is the opening. Like the Campbellites, the "Scribes and Pharisees" did not believe a word of the doctrine of total depravity. Like the Campbellites, they thought a profession, with the proper ceremonies and an outwardly moral life, acceptable to God. With the same illustration, Jesus lifted the cover off their moral rottenness, by saying:—"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of *all* uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly, ye are *full* of hypocrisy and iniquity."—Matt. 23:27,28. The italicised words—this language—would it not well characterize the devil? Does it not denote total depravity? Yet, it is used to describe men, who, by nature, are as good as any who now live. Not of any especial class, but of all unregenerate persons, Jesus says: "For out of the heart come forth evil thonghts, murders, adulteries, fornications, thefts, false witness, railings."—Matt. 15:19. In the same manner, Jere-

miah says: "The heart is deceitful *above all* things, and it is desperately wicked: who can know it."—Jer. 17:9. *Annish*, (אנש) rendered "desperately," Gesenius defines, "desperate, incurable, fatal."—*Lex. Heb.* It is rendered by two words, "desperately wicked," and would be better rendered, "fatally" *or* "hopelessly" [wicked]. "Deceitful *above all* things," fatally wicked,—if this is not totally depraved how can total depravity be expressed? The language would well apply to Satan. The question, "who can know it," in effect, is answered by Campbellites: "We know enough about it to know it is not incurable—that it is not totally lost." Again: "The Lord saw that the wickedness of man was great in the earth, and that *every* imagination of the thoughts of his heart was *only* evil *continually*."—Gen. 6:5. In chapter 8:21, God says this is *Yatser lab hauaudam ra minavrau* (יצר לב האדם רע מנעוריו) rendered, "the imagination of a man's heart is evil from his youth," means, as Stier observes, "from his very birth."—*Words of Jesus, Vol. 4, p. 399. Naar*, rendered youth, often means an infant "just born." (*Ges.*) See Ex. 2:6; Judges 13:5, 7; 1 Sam. 4:21. *Yatser* means, purpose, as well as imagination, and, here, and in chapter 6:5, had better be rendered purpose, as it denotes the aims or designs of the unregenerate, as being against God.—"No fear of God before their eyes." It does not exclude "imagination," for man's imaginations are the servants of his purposes.

The word, rendered every, in Gen. 6 : 5 (כל—*kaul*), denotes "every, all, of all kinds, of every kind and sort."—*Ges.' Lex.* "*Every*" purpose "of his heart evil and *only* evil"—is not that as total as the devil is totally depraved?—as total as total can be? And all of this "from his youth ! !"—Chap. 8 :21. *Ra* (רע), rendered evil, in Gen. 6 :5 ; 8 :21, *Ges.* defines "bad, evil, worthless, hurtful, harmful, ... in a moral sense, wickedness, *depravity*."—*Lex. Heb.* It therefore, reads : "Every purpose of his heart depraved, was *only* depravity ;" and chap. 8 :21, says : "the purpose of man's heart is depraved from his birth." In view of this, how awfully true is Stier's comment: "Human nature is not simply weak, but bestially corrupt through inherited and accustomed sin."—*Words of Jesus, Vol. 4, p. 369.* The only exception that can be taken to Stiers' words is that beasts are true to their nature and their end. Poor fallen man is the only blot in God's universe, as he only denies, by heart and life, the end of his being ! Read what Paul says, in Rom. 1 :21-32. I quote verse 32 :—"Who *knowing* the ordinance of God, that they which practice such things are *worthy of death*, not only do the same, but also consent *with* them that practice them." So true to human nature is this dark picture, that one of our missionaries was accused, by the heathen, of drawing it from them. Alluding to the "flesh," or the old nature, which is not changed by regeneration, but doomed to final destruction, Paul said : "For I

know that in me, that is, in my *flesh*, dwelleth NO good thing."—Rom. 7:18. If this is not total depravity, no creed or theologian ever expressed it.—"No good thing!" Paul was not, in the least, tinctured with Campbellism. Equally emphatic are the words of our Lord: "No man can serve two masters; for either he will *hate* the one, and *love* the other; or, else he will hold to one, and despise the other. Ye cannot serve God and mammon."—Matt. 6:24. The two masters are God and Satan. There is no half-way ground. A total service of Satan or a total service of God—a total hate to the one; a total love to the other. But, Campbellism has it: not total hate or total love! I will leave this dark and horrible picture, by quoting Isaiah 1:6: "The *whole* head is sick, and the *whole* heart is faint. From the *sole* of the foot even unto the head, there is *no* soundness in it; but wounds and bruises and festering sores." Such were the unregenerate Israelites; such are all men, now.

"How sad our state by nature is!
Our sin, how deep it stains?
And Satan binds our captive minds
Fast, in his slavish chains."

On this point, Campbellism is one of the most poisonous and dangerous doctrines which ever helped to blast the only opportunity of fallen man to be saved. Campbellism is the soothing, spiritual quack, to keep man from coming and falling at the feet of Christ and crying, "God be merciful to me a sinner."-Luke 18:13.

Dear readers, may the mercy of God save you from the certain doom of all who deny their hopelessly fallen and lost condition, except as washed, *every whit*, in the blood of Jesus.

CHAPTER XII.

THE ROMISH DOCTRINE OF BAPTISMAL REGENERATION IS A FUNDAMENTAL DOCTRINE OF CAMPBELLISM.

I. *Alexander Campbell and Baptismal Regeneration.* Says Alexander Campbell, of Cornelius: "He was immersed, and into the kingdom of God he came. He was *then* saved."--*Christian System, p. 239.* This was addressed to "the unregenerate." (My italics.)

"The change which is consummated by immersion is sometimes called, in sacred style, '*being quickened*,' or '*made alive*,' '*passing from death to life*,' '*being born again*,' '*having risen with Christ*,' '*turning to the Lord*,' '*being enlightened*,' '*conversion*,' '*reconciliation*', '*repentance unto life.*' These, like the words, propitiation, atonement, expiation, redemption, expressive of the various aspects which the death of Christ sustains, are expressive of the different relations in which this great change, sometimes called 'a new creation,' may be contemplated."—*Christian System, p. 60.*

Criticising the explanation of regeneration as made by the "doctors," Mr. Campbell says:

"To call the receiving of any spirit, or any influence, or any energy, or *any* operation upon the *heart* of man regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration except the act of immersion.*"—*Christian System, p. 202.*—(only "any" and "heart" are my italics.)

"If being born of *water* means *immersion*, as clearly proved by all witnesses; then remission of sins cannot be constitutionally enjoyed previous to immersion."—*Idem, p. 208.* Of the sinners' finding God:

"The question then is, where shall we find Him? Where shall we meet Him? Nowhere on earth but in His institutions. 'Where He records His name,' there alone can He be found. I affirm that the first institution, in which we can meet with God, is the institution of remission. And here it is worthy of notice, that the Apostles, in all their speeches and replies to interrogatives, never commanded an inquirer to pray, read, or sing, as *preliminary to his coming;* but always commanded and proclaimed immersion as the first duty, or the first thing to be done after a belief of testimony. Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion alone was the act of turning to God."—*Idem, p. 209.*

"As immersion is the first act commanded, and the first constitutional act; so it was, in the commission, *the act* by which the Apostles were commanded to turn or convert those to God who believed their testimony. In this sense then it is the converting act."—*Idem. p. 210.*

"Wherever water, faith, and the name of the Father, Son and Holy Spirit are, *there* will be found the efficacy of the blood of Jesus. Yes, as God first gave the efficacy of water to blood, He has now given the *efficacy of blood to water.*"—*Idem, p. 215.*

Mr. Hand—p.28 of his "*Text Book Exposed*"—takes great exception to Bro. D. B. Ray for using this quo-

tation, to prove that Mr. Campbell held that water "literally washes away sin." But Bro. Ray does not misrepresent Mr. Campbell's meaning. For, although Mr. Campbell says this is "figurative," he says:

"But it is not a figure which misleads, for the *meaning* is given *without a figure*, viz., immersion for the remission of sins. . . Thus immersion . . . saves us, not by cleansing the body from its filth, but the *conscience* from its guilt; yes, immersion saves us by burying us with Christ, raising us with him, and *so* our *consciences are purified* from dead works to serve the living God."—*Idem, p. 215.* (My italics.)

On the same page Mr. Campbell says: "An efficacy is ascribed to water which it does not possess." This last quotation looks as if Mr. Campbell had some thought of abandoning Campbellism; but,—hold on! Mr. Campbell completes the sentence with—"an efficacy is ascribed to blood which it does not possess. If blood can whiten or cleanse garments, certainly water can wash away sins." Now, Rev. 7:14 sets forth the efficacy of blood, in cleansing the soul, under the figure of cleansing garments. Hence, after all, Mr. Campbell says that water does for the soul just what blood does for our spiritual robes—for our souls. Just what blood does for the soul water does for it! *If Mr. Campbell meant to be plain, he meant that as blood is the basal condition of cleansing the soul, water is the basal condition of its remission.* He who can discover a "difference between tweedledee and tweedledum" can discover a difference between Mr. Camp-

bell's meaning and Bro. Ray's construction of his meaning. Mr. Hand cites Mr. Campbell:

"Down into the water you were led. Then the name of the Holy One upon your faith and upon your person was pronounced. You were then buried in the water under, that name. It closed itself upon you. In its womb you were concealed. Into the Lord, as into the water you were immersed. But in the water you continued not. Of it you were born, and from it you came forth, raised with Jesus, and rising in his strength. There your consciences were released; for *there* your old sins were washed away, and although you received not the gifts of the Holy Spirit, which confirmed the testimony to the first disciples, you felt the powers of the world to come, were *enlightened*, and tasted the bounty of God; for seasons of refreshment from the presence of the Lord came upon you. Your hearts were *sprinkled from an evil conscience when your* bodies were washed in the *cleansing water. Then* into the kingdom of Jesus you entered." —*Text Book Exposed, p. 63.* (My italics.)

This plainly enough expresses baptismal regeneration; and as Mr. Hand, a disciple of Mr. Campbell, quotes it to defend his master, it should be regarded as reliable. The following quotation, from Mr. Campbell, on page 77, of "*Text Book Exposed*," Mr. Hand does not question as fairly made: "When a person *has* no *sins* to confess I do not baptize him. Baptism can neither be the seeking or answer of a good conscience to the man that *has* no sins from which *to be* cleansed." (My italics.") "*In* and *by* the act of immersion, *so soon* as our bodies are put *under water*, at *that very instant* our former or 'old sins' are all *washed* away, provided only that we are true believ-

ers."—*Christian Baptist*, p. 416. (My Italics.)

"He that goes down into the *water* to put on Christ in the faith that the blood of Jesus cleanses from all sin, and that he has appointed immersion as the *medium*, as the act of ours, *through* and *in* which he *actually* remits our *sins*, has, *when* immersed the actual remission of sins. *So* that he is dead by sin, buried with Jesus, and is *born again*, or raised to *life* again, a life new and divine, *in* and *through* the act of immersion. . . In *it* we put on Christ, are buried with him, have our sins remitted, enter upon a *new* life, receive the Holy Spirit, and *begin* to rejoice in the Lord."—*Christian Baptist, p. 436.* (My italics).

The word "actually," in this quotation, shows that this work is literally done. On the same page Mr. Campbell continues:

"What! say they, is a man to put on Christ, to be born *again*, to begin a *new* life, to rise with Christ to a *heavenly inheritance*, to have *all* his *sins* remitted, to receive the Holy Spirit, to be filled with joy and peace, through the *mere* act of believing immersion in water into the name of the Father, Son and Holy Spirit. *I say yea—most assuredly.*" (My italics.)

"For if immersion be *equivalent to regeneration*, and regeneration be of the *same import* with being *born again*, then being *born again and being immersed are the same thing.*"—*Christian System, p. 200.* (My italics.) Well does Mr. Campbell characterize this doctrine: "If so, then who will not concur with me in saying that Christian immersion is the *gospel in water.*"—*Christian Baptist, p. 417.* (My italics.) This is sufficient to place, beyond doubt, that the founder of the Campbellite Church made water regeneration the fundamental doctrine of the Campbellite Church.

So taught B. W. Stone. *Works of Stone by J. M. Mathes, p. 29.*

II. *That Mr. Campbell's followers tenaciously adhere to this doctrine*—of baptismal regeneration— I propose to prove, by the following quotations from representative Campbellites, beyond a doubt. Mr. Hand was so excited at Bro. Ray's expose of Mr. Campbell, that, like a good child, he flew to his father's defense, in a work which he entitles "Text Book Exposed." 1. On p. 77 of "*Text Book Exposed*," Mr. Hand endorses Mr. Campbell's baptismal regeneration doctrine: "And if a man could become a Christian *without* being baptized, and then be baptized because he is a Christian, then how often should he be baptized because he is a Christian. Once a week?" Were I replying to this trifling with divine things, I would answer: Once—just as often as Jesus commanded. As we become a Christian but once, but once in baptism we profess having become so. But, Mr. Hand, as you say that a man should be baptized to *procure* remission of sins, if you can get figures to compute how often he sins, after baptism, you may ascertain how often Campbellism, logically, requires his baptism! 2. Isaac Errett, editor of the *Christian Standard*, Cincinnati: "The gospel, while proclaiming justification by faith to the sinner, has *linked* it with the ordinance of baptism, *ere* the promise 'shall be saved' can be lawfully approached."—*Walks About Jerusalem, p. 79.* (My italics.) J. R. Graves makes the following quotation from Mr. Errett in the *Christian Standard:*

"Disciples hold that in *regenerating* the sinner the Spirit operates through the laws of man's nature, by means of the truth to enlighten, convince and persuade;

that repentance *and baptism* mark different stages in the process of *regeneration*—faith and repentance involving a change of heart, and baptism affecting in behalf of the sinner thus made alive to God, a *birth*, a change of state or relationship."—In *The Baptist*.

Thus Mr. Errett says baptism is one of the "different stages of the process of *regeneration*." Be it remembered that Mr. Errett is claimed, by some of the Baptists, as being of the "evangelical wing of the Campbellites." 3. J. R. Lucas: "We are baptized into the death of Christ *where* we meet the blood, and *then* we become *new creatures*."—*Ray-Lucas Debate*, p. 101. (My italics.) 4. D. P. Henderson: "Baptism is the *central* link in the chain of pardon—the last of the series which brings us into the everlasting kingdom."—*Ray-Lucas Debate*, *p. 206*. 5. Moses E. Lard: "I believe that baptism was the act specifically named for it"—remission—*What Baptism is For*, *Number 1*, *p. 6*. "It—baptism—is consequently, a condition of pardon, and is *essential* to it."—*What Baptism is For*, *Number 3*, *p. 8*. "Baptism doth also *save* us, because *therein* our *sins* are remitted."—*What Baptism is For*, *Number 6*, *p. 6*. (I italicise "therein") 6. The *American Christian Review*, in answer to an inquirer: "As touching the third question we have only to say that baptism is the birth itself."—*In Baptist Banner*. 7. O. A. Burgess: "Is there found anywhere in the New Testament any other institution whatever of God's appointment that sets forth the pardon and acceptance of the sinner under the figure of a birth? . . There can no more be such a thing as a birth into the kingdom of Christ *without* water baptism *than a child can be said to be born before it has been really born of the mother*. It is *monstrous* to suppose that a single

parent is requisite in the new birth and there can be no such thing as the sinner becoming a *new creature* in Christ Jesus *until* he comes forth out of the womb of the *waters*, and having been made *dead to sin*, is made alive to God."—*Thompson-Burgess Debate*, p. 203, 204, in *Am. Bap. Flag.* (My italics.) 8. Clarke Braden: "Baptism is *as much* in order to remission of sins as *faith and repentance*."—*Braden-Hughey Deb. p. 565.* 9. J. Z. Taylor: "I know that I am a child of God, because I know that I believe on the Lord Jesus Christ, and have been *baptized*." *A Symposium of the Holy Spirit*, p. 114. 10. "Campbell never believed or taught baptismal regeneration, *as* taught by Wesley and Rome, *without* faith or repentance. He followed Peter."—*Christian Messenger*, *Dec.* 19, 1883. (My italics). Then, Mr. Burnett, you admit that he did teach it, though you say, "not *as*," etc. Never, again, tell the people that Baptists misrepresent Campbellism.

The reader will please here turn to Chapter I, and "2" of this book for definition of baptismal regeneration. In that he will see that not only did Mr. Campbell hold to baptismal regeneration, "as taught by Wesley and Rome," but that the quotation, just made, proves that Mr. Burnett also belongs to the Romish camp—so do all genuine Campbellites. 11. G. W. Logan: "Baptism . . . is God's covenant . . . to forgive all his past sins"—the believers'—*Union with Christ*, p. 22. 12. Frederick D. Power, pastor of the Campbellite Church in Washington, at the time of President Garfield's death, says that while agreeing with Baptists as to "the action of baptism," "With respect to the *design* of baptism they accord more with the *Pedo-baptists*. They baptize 'for the

remission of sins,' and claim that the sinner, in obeying this ordinance, *appropriates* God's promise of pardon."—*Schaff-Herzog Ency.* vol. 1, p. 645. (My italics). I ask the reader to turn to Chapter I and "2" of this book where I have explained how it happens that Campbellites "accord more with the Pedo-baptists" "with respect to the design of baptism." Let the reader remember that Campbellites, here, confessedly are with the Pedo-baptists. This confession, of Mr. Power, is but another proof that Baptists *only* and *alone* hold to "the blood before the water"—salvation by grace only. It is the "old story" of Baptists against Rome and Rome against Baptists.

13. Prof. R. Richardson: "The sinner is to be immersed for the remission of sins, and the reception of the Holy Spirit."—*Relig. Denom. pub. by Desilver* p. 230. Of baptism as the "remitting ordinance" Prof. Richardson says: "This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation."—*Idem p. 229.* 14. "To enter into the kingdom of God is to enter into the Church of Christ. No man enters into the Church of Christ without baptism." —*B. B. Tyler, in Western Recorder.* As *Campbellites* regard entrance into the Church as essential to procure salvation, this is equivalent to saying that no man is saved before baptism. So, in his discussion with J. M. Frost, in the *Western Recorder*, Mr. Tyler argued. 15. *Record and Evangelist* in a controversy with the *Journal and Messenger*, says: "But the *Journal and Messenger* says the Baptists believe that this new birth, this new creation, may exist *without baptism.* In this, *they* are *peculiar* . . . . in that they differ upon this

point so widely from the Savior. Put this down as *peculiarity* number one."—(my italics—*quoted in the Journal and Messenger.*)

III. *Especial attention is asked to the remaining proof that Campbellites believe in Baptismal Regeneration, in that it expressly contains the avowal of Campbellites in baptism making children of God of children of the devil; and the damnation of all who die without baptism.* These two points are the logical results of baptismal regeneration. Of course, all these quotations in this chapter—though not so expressly, teach that baptism changes children of Satan into children of God, and that all, unimmersed, must be damned. But not all Campbellites are sufficiently candid to so manfully avow their belief, as do those here cited. *First*, Baptismal regeneration avowedly held by Campbellism as changing children of the devil into children of God.

16. The *Old Path Guide*, Sept. 19, 1884, in an editorial on the two extreme positions found among Campbellite writers' reception and rejection of immersion by other than Campbellites—as the correct position, says: "In harmony with this idea, it has ever been the custom of the Disciples to receive into their churches those who have been immersed by the denominations. In other words, their sectarian baptism has always been accepted as Scriptural.† Even Bro. Rowe himself has not re-baptized such converts. Now, if the immersed among the denominations did not become *children of God when immersed, their immersion is worthless*, and every one abandoning sectarianism, from the beginning of our plea to the present, should have been re-immersed. If they did become

†What Scripture says that "*sectarian* baptism" is "Scriptural?" Yet, these Campbellites say the Bible is their creed!

children of God when immersed, so that we may receive them on their baptism, then God has children *among the sects*. This is *precisely* what our plea has ever contemplated, and on this plea it has proceeded from the beginning." (My italics.)

17. Moses E. Lard:

"When we cross the line out of the world into the kingdom we cease to be a Jew, cease to be a Gentile; and when we cease to be these we cease to be the *children of the wicked one*, and become children of *God*. But we *never* cease to be Jew and Gentile till we enter Christ and we *never* enter him till *baptized* into him. *Then*, therefore, do we cease to be the *children of Satan and become the children of God*." *What Baptism is For, Number 8, pp. 5, 6.* 18. H. T. Anderson: "*The Baptists baptize men because they are Christians, while the Disciples baptize men to make them Christians. If the Baptists are right in this then the Disciples are wrong.*"—*Ray-Lucas Debate*, p. 405. This J. R. Lucas, indorsed.—*idem*, p. 405. So does Hand and every true Campbellite.—*Text Book Exposed*, p. 77. This is a good representation of a fundamental difference between Baptists and Campbellites.

Second. The damnation of all who die unimmersed, a fundamental part of Campbellite baptismal regenera tion notion. As I remarked, the damnation of all who die unimmersed is a logical sequence of Campbellism. Not all Campbellites avow this: it may be that all do not believe it. But, as every true Campbellite believes that baptism regenerates, procures forgiveness of sin and changes children of the devil into children of God, Campbellites who do not believe in the damnation of the unimmersed, thereby,only manifest their inconsist-

ency and temerity in not accepting what every logician well knows their doctrine involves. Alexander Campbell was too good a logician to not see this. 19. Hence, he tried to dodge the consequent of baptismal regeneration:—"Infants, idiots, deaf and dumb persons, innocent Pagans, wherever they can be found, *with all the pious Pedo-baptists*, we commend to the mercy of God."—*Christian System*, p. 233. (My italics.) How do those of our Pedo-baptist brethren, who are so ready to join Campbellites in warfare against the Baptists, relish being dished out with "infants, idiots, deaf and dumb persons, innocent Pagans," or being tumbled into hell with "such as wilfully *despise*" this water salvation?—*Idem, p. 233.* 20. *The Christian* says: "Can I be saved and not be a member of the *Church* of Christ? If so, then there is no use for the Church. Christ's suffering was useless. The world would be as well off without the church, as with it. Be not deceived. *In the Church is salvation. Out of it is death—eternal death.*" (My italics.) Quoting this, the *Journal and Messenger* appropriately comments: "It will be observed that according to this paper there then is no salvation for the 'pious unimmersed,' neither for the 'pious immersed' unless he is a member of the Church of Christ, whatever it may mean by the phrase." 21. *The Baptist* quotes the following from the *Christian Messenger*, concerning Dr. Tucker's statement—Dr. Tucker is a Baptist: "Dr. Tucker has delivered himself in Atlanta, Ga., on the subject of baptism, and comes to the *astounding* conclusion that baptism is not *absolutely essential to salvation*, but it is a great religious duty. Man is saved by faith alone." (My italics). To this *The Baptist* well adds: "Then we must understand that you hold the

opposite—that baptism is *absolutely essential* to salvation."

22. From *Christian Standard*—Isaac Errett's paper:—"He that believeth and is immersed shall be saved. . . If this language of God's Word means anything it must mean that *none* of the 'pious unimmersed' can be *saved*. In view of the fact that our neighbor's"—the *Journal and Messenger*—"judgment and sympathy do not stagger at the damnation of unbelievers, who are destitute of the means of faith, it ought not to cost him an additional sigh to include in this sweeping *damnation* of those 'pious unimmersed' who have all the means of knowing their duty respecting immersion. . . As the question put to us is a question of the *possibility* of the salvation of some who have not been immersed, we answer, unequivocally, Yes, the 'pious unimmersed' *can* be saved. With God all things are possible. . . Our opinion is that God *can* count the unimmersion of pious believers for immersion. In how many cases he will do this, is known only to himself." (My italics except "possibility" and "can.") What an effort to evade a difficulty! Any foul-mouthed infidel can be saved in the same way,—only suppose God "*can* count" the disbelief for the belief. The editor adds: "But while we think that God *can* save those who fear him and work righteousness, whose failure to be immersed grows out of justifiable ignorance of the divine will—the *conditions* of salvation revealed in the gospel are, 'He that believes and is immersed shall be saved.' From the time that Jesus was exalted to be a Prince and Savior, the New Testament tells us of *no unimmersed* person in a state of *salvation*. Is this distinct enough for our neighbor to hear and understand?

Pray, don't be afraid of embarrassing us. If you know of any of the 'pious *unimmersed*' under the Christian dispensation, whom the New Testament declares to be in a saved state, speak it out 'distinctly so that all can hear and understand.' " (My italics, except "can.")

23. Benjamin Franklin, in an editorial in the *Christian Review*, in reply to "Bro. Logan:"

"But now, why not accept Bro. Logan's position that baptism is for the remission of sins, and his other doctrine, too, that 'many of the unimmersed will be *saved?*' For several reasons . . . Would he receive any without immersion? He has said he would not. Is it the case that the Lord will receive some into *heaven* that he would not receive into the Church here? We are still lacking proof of this *new* gospel—'many of the *unimmersed* will be saved?' We *cannot prove* this *new* gospel. We have no prejudice against it; no objection to it, if it can be proved, but we *cannot believe* it without evidence." (My italics.) *Quoted by The Baptist.*

24. *Gospel Advocate:* "We do not deny that teaching faith, repentance and *baptism* are all and each jointly and severally, *conditions* of pardon, and that no *responsible* person can have any *Scriptural promise of forgiveness* until he has complied with *each* of these conditions."—*Quoted by The Baptist.* (My italics).

25. B. A. O'Brien, in *Christian Preacher*: "*No* man or woman *can be saved* unless they have faith in Christ, repent of their sins and be buried with Christ in *baptism*, it makes *no difference* where he is at or who he may be."—*Quoted by The Baptist.* (My italics.)

26. Prof. Risk: "Shall be saved, enjoy the remis-

sion of sins, is the highest favor known to man." Then, after expounding the commission according to Campbellism: Faith, repentance, baptism and salvation, says: "There can be no abatement of the conditions of the commission."—*The Gospel—The Commission, by Prof. Risk—quoted in Am. Baptist Flag.* In other words, Prof. Risk says that, as there "can be no abatement of the conditions of pardon," and, as baptism is one of these conditions, there is no hope for any one who dies without immersion. 27. Dr. Hopson: "But will I be *damned* if I am not baptized? *Certainly.* Why not? It is the blood of Christ that really washes away the guilt of sin. We come to the blood, 'into the death' of Christ, through faith and repentance and in baptism."—*Living Pulpit, p. 300—quoted in Am. Bap. Flag.* (My italics.)

28. Wesley Wright: "I have as much hope of meeting many of them (Pedobaptists) in heaven, as I have of the resurrection of this body of mine, and I feel as sure that they will get there, without a legal remission of their sins, as I do that sprinkling and pouring of water on a person is not baptism."—*Christian Record, of 1869, Vol. 3, New Series, No. 6, p. 279,—quoted in Am. Bap. Flag, by C. V. Coffey.*

In other words, as Mr. Wright does not believe in the resurrection "of this body of mine" or in affusion for baptism, he does not believe that any person who has not been immersed will be in heaven.

This long array of testimony—and it can be easily lengthened—from *representative* Campbellites, proves, beyond a shadow of reason for a doubt, that all, genuine, Campbellites believe in baptismal regeneration. It also proves that a very large part, probably the greater part, of Campbellites boldly declare that all

who die without having been immersed "will be damned."

Take a few illustrations. Bro. N. O. Sowers, a Baptist minister, of Salem, Mo., has published the following letter under his own name, in the *Am. Bap. Flag:*

"About one month ago, at or near Arlington, Mo., a point on the 'Frisco line, a certain man named Campbell, was taken sick unto death, and becoming seriously alarmed about his soul, requested Rev. Glover, a Campbellite preacher to pray for him. The Campbellite *refused*, on the ground that the patient was an *unbaptized* man. But as death drew nearer, the sick man persistently urged the preacher to pray for him. Finally, at about eleven o'clock at night, the sick man was borne by four men to a pool, where they lowered him into the water, while the preacher stood on the land, where he repeated the baptismal formula. The man was *unconscious* when thus immersed, and died the next morning. This statement is given to me by *very reliable* parties, who are ready to sustain it."

This is fully equal to Rome, in rantising the dying. Not only this; but Campbellites so strongly believe in baptismal regeneration, and that all the unbaptized will be damned, that they have been known to substitute pouring for baptism. The following letter is sufficient evidence :—

MILFORD, TEXAS, April 10, 1875.

"BRO. RAY:—I send you the following *facts* for your "Flag," as showing the tendency of 'baptism in order to the remission of sins,' as held by Campbellites. A fact. 'Hubbard Carrington, a Campbellite preacher in Austin, Texas, did pour water upon the head of a dying girl for baptism.'—*W. W. Harris*. 'For further reference I refer you to Dr. B. F. Hall, of Mormon Grove, Grayson County, Texas, and Eld. R. B. Burleson, Waco, Texas. —*W. W. Harris*, July 20th, 1872.

Prof. R. B. Burleson, of Waco, Texas, is Vice-President of Waco University. As a first-class teacher, and humble, devoted Baptist preacher, he is known all over Texas. Dr. B. F. Hall, of Mormon Grove, is one of the foremost Campbellite preachers in Texas. Hubbard Carrington, the pourer, is a Campbellite of ability and reputation. I have conversed with Bro. Burleson, since I obtained this fact from Bro. Harris. He told me that he and Dr. Hall talked about it in Austin. One of the child's parents was a Catholic, who feared the child would be utterly lost without the grace of baptism. The other was a Campbellite, who believed in baptism in order to remission of sins—but was opposed to calling in a Catholic priest. So they sent for Hubbard Carrington, who poured water on the child's head, as it was too near dead to be immersed.

Yours for believers' baptism, C. W. PELT."

That such a thing occurred among the Campbellites is not strange. The first case of affusion for baptism, mentioned in Church history, was a case like this one —believers in baptismal regeneration inventing pouring, to save the dying;—except that they, by attempting to pour on so much water as to † cover the subject, made an effort to conform to the Scriptures, while this Campbellite made no effort to make it as near immersion as possible. Mr. Carrington, was but reducing to practice Isaac Errett's reply to the *Journal and Messenger*, in an editorial in the *Christian Standard*: "Our opinion is that God can count the unimmersion of pious believers for immersion." For if he can count the unimmersion of pious believers for immersion, of course he can count affusion for immersion—things equal to each other are equal to the same thing.

Campbellites are in the habit of trying to weaken the force of their baptismal regeneration, when pressed, by saying: "But we do not believe in baptismal regeneration, because we do not believe that baptism

† I allude to Novatus, A. D. 250. Eusebius says: "Who . . . being poured around"—*Eusebius Eccl. Hist. b. 6, chap. 46.*

will make one hair white or black without faith and repentance, unless the heart is turned to God."—*Campbell-Rice Debate, p. 544, Text Book Exposed, p. 78.* So, in my hearing, Mr. Robertson, in Weatherford, Tex., uttered the following words which I carefully noted down, at the time he uttered them: "Water regeneration I understand means water saves without faith." To this I reply, *first*, Baptists do not charge Campbellites with believing in a baptismal regeneration which is destitute of *Campbellite* faith and repentance. But, from the Campbellite view of depravity, repentance and faith, they do believe in baptism saving without *Scriptural* repentance and faith.

Let the reader compare the Campbellite view of depravity with the Scriptural view of depravity, as set forth in Chapter 11 of this book; their views of repentance and faith, as set forth in Chapter 17, of this book, and he will see that while Campbellites, do have *a* "faith" and "repentance," as conditions of baptism, they are far from being Scriptural repentance and faith. Of course, they think their faith and repentance Scriptural, because, like the Pharisees, their reliance on ceremonies have blinded them to the reality of Christianity.

Second. They profess precisely the baptismal regeneration of the Romish Church, and of all who follow her. When they say they do not believe in baptism saving, without faith and repentance, they say what the Romish Church says as sincerely and truly as they say.

Requesting the reader to turn to Chapter I and "2," of this book, where he will see what baptismal regeneration is; for convenience, I here, again, quote from a catechism, by "the Most Reverend Doctor James But-

ler, revised, enlarged, improved and recommended by the four R. C. Archbishops of Ireland," which is universally used and approved among Romanists, in the United States. "What is baptism? A sacrament which cleanse us from original sin, makes us Christians and children of God. . . . Is baptism necessary to salvation? Yes; without it one cannot enter into the kingdom of God." This catechism perverts the same Scripture into the support of baptismal regeneration which the Campbellites rely upon.—*p. 46.* That no one may believe that Romanists rely on water to cleanse, on p. 45 we read: "Whence have the sacraments the power of giving grace? From the merits of Christ, which they apply to our souls." Here is quoted a Campbellite "proof text," to prove that baptism, in the language of Campbellites, brings us to the blood. What is the difference, then, between baptismal regeneration, water salvation as professed by Romanists and as professed by Campbellites? Simply, as to the water power, none. To make it, if possible to do so, more certain that Romanists do not believe that rites and ceremonies save without faith and repentance, I quote:—"Can any persons who deny outwardly the true religion or church, in which they *inwardly believe*, expect salvation while in that state? *No.*" "Good works must be *enlivened* by *faith* and charity."—*pp. 22, 23.* (My italics.) Again: "What is contrition? A *hearty* sorrow and detestation of *sin*, for having offended *God*, with a firm resolution of sinning no more."—*p. 52.* (My italics.) On *p. 64*, of same work: "Say the Three Theological Virtues? *Faith*, *hope* and charity." Never, then, try to hide the soul-destroying doctrine of baptismal regeneration, by pleading that you, as

Campbellites, believe in faith and repentance with baptism—in only the merits of Christ, *as received in baptism*. My Campbellite friend, Romists profess and believe as strongly as you do, that faith and repentance must go with baptism, in order to save. Right along with Campbellites come the Episcopalians. From "The Sunday School Leaflet," of Oct. 2, 1881, published by the Episcopal Publishing House, of N. Y., distributed in the Episcopal Sunday Schools of the United States, I quote: "What does God promise us in *baptism?*—That He will save our souls." In the same "Leaflet," of Oct. 9: "What meanest thou by this sacrament? I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Jesus Christ Himself as a *means whereby* we receive the same and a pledge to assure us thereof."

Turn back and read, in this chapter, of this book, what Campbellites say that baptism does, and, in your own heart, before God, tell, if you can, wherein Campbellism differs from Episcopalianism and Romanism upon the magical work of baptism?—except in using more water. But you say: "We Campbellites do not believe that baptism does all of this without repentance and faith." But, I answer, so do the Episcopalians and Romanists say:—"Will He do so whether we obey Him or not? No. What must we do? *Believe*, and do as our sponsors promised for us." *"Leaflet" of Oct. 2, 1881.* Before me lies the Episcopal prayer book. In its form for baptism "of those of riper years" I find belief and repentance required as conditions of baptism conferring salvation. But, Mr. Burnett, in one of the quotations in this chapter, says that Campbellites do not profess "baptismal regeneration

as taught by Wesley and Rome." Well, let us see. We have just shown that as to Rome, this statement is wholly false. I will let Mr. Wesley defend himself: "And the virtue of this free gift, the *merits of Christ's* life and death are applied to us in baptism."—*Doctrinal Tracts, published by Lane & Scott, Meth. Book House in N. Y., 1850, p. 245.* "We who were by nature the children of wrath are made the children of God by baptism."—*Idem p. 248.* But, Mr. Wesley, as Campellites claim that they do not believe like you do, that baptism saves without the heart being in it,—do you believe that baptism does not regenerate without faith and repentance? "Baptism doth now save us, *if* one . . . . repent, believe and obey the Gospel."—*p. 249.* (My italics.) Then, I repeat: *Let us hear no more of Campbellites trying to divert attention from their baptismal regeneration, by claiming that they do not believe it as do Wesley, Rome and Episcopalians.* NO SECT EVER BELIEVED IN ANY SUCH BAPTISMAL REGENERATION AS IGNORED "FAITH AND REPENTANCE." The whole doctrine of baptismal regeneration came from the Romish Church. The creeds of Episcopalians, Methodists, Presbyterians, all inherited it from Rome. Campbellism inherited it from Rome, through the Presbyterian Church. See Chapter I and "2," of this book. Campbellites and the whole Pedo-baptist camp, having descended from Rome, accounts for what Frederick D. Power, pastor of the Campbellite Church in Washington, at the time of President Garfield's death, says:—"With respect to the design of baptism, they—the Campbellites—accord more with Pedo-baptists."—*Schaff-Herzog Encyc., Vol. 1, p. 645.*

Here, then, arrayed against the Baptists and the

Bible are the Roman Catholic Church, the Campbellite and all the daughters of Rome. There is one qualification which I must, in justice to truth, put upon this, namely: Campbellites, not being so near the Bible, as are Rome and most of her daughters, on the depravity of the heart, the work of the Spirit, "faith and repentance," and holding more tenaciously to their water power creed than do the daughters of Rome, baptismal regeneration is *more fatal to souls, in Campbellite hands, than it is in the hands of Rome and most of her other daughters.*

Campbellism results in changing the songs of grace to read:

There is a fountain filled with water,
Drawn from the clouds of rains;
And sinners plunged beneath the water
Lose all their guilty stains—stains.

Or,—

Amazing baptism, how sweet the sound,
That saved a wretch like me;
I once was lost but now I'm fonnd,
Was blind but now I see.

'Twas baptism that's brought me safe thus far,
And baptism will bring me home.
How precious did that baptism appear
The hour I first received.†

† This poetry is made to match the beauties of Campbellism. I am not, therefore, chargable with its literary merits.

CHAPTER XIII.

THE BIBLE ON BAPTISMAL REGENERATION, FAITH,—HOW THE PENITENT ACCEPTS CHRIST AND IS SAVED, AND THE DESIGN OF BAPTISM.

SECTION I. *But one salvation. All the saved, of all ages, saved by the same plan, and in the same way.*

1. Salvation means, primarily, to save from sin. "And thou shalt call his name Jesus; for it is he that shall save his people from their *sins*."—Matt. 1:21. "I will give them one heart, and I will put a new spirit within you, . . . *that* they may walk in my statutes, and keep mine ordinances, and do them."—Ezek. 11:20. Salvation, secondarily, means deliverance from the penalty, due the sinner.

This is implied in saving from sin. But it is expressed: "Christ redeemed us from the *curse* of the law, having become a curse for us."—Gal. 3:13. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray . . and the Lord hath laid on him the iniquity of us all."—Isa. 53:5,6, etc.

2. There is but one Savior for all men, of all ages. "And in none other name is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12; Gen. 3:15; Gal. 3:8. Before Christ's death

they trusted Him, as the one Redeemer; since His death, we do the same. Their faith looked forward; ours looks back. As the head-light of a locomotive is the same light, when placed in its rear as its front, so the faith that looks back to Christ is the faith that looked forward to Him. By the blood and only the blood have all ages been saved.

3. Sinners, of all ages, have received the same regeneration. The Psalmist's prayer: "Create in me a clean heart, O God,"—Psa. 51: 10,—is as necessary to-day as in his day. As true to-day as in Moses' day, is: "The Lord thy God will circumcise thy heart . . . to love the Lord thy God with all thy heart."—Deut. 30:6.

4. Sinners, of all ages, have been regenerated by the Holy Spirit. The Scriptures, under argument "3" sustain this. But they expressly speak: "Thy Spirit is good; lead me in the land of uprightness;"—Psa. 143:10—"Thou gavest also thy good Spirit to instruct them;"—Neh.9:20—"My Spirit shall not strive with man forever;"—Gen. 6:3—"Turn you at my reproof: Behold, I will pour out my *Spirit* unto you;" —Prov. 1: 23—"I have covenanted with you when ye came out of Egypt: and my *Spirit* abode among you;"—Hag. 2:5—"and take not thy Holy *Spirit* from me;"—Psa. 51:11—"not by might nor by power, but by my *Spirit* saith the Lord of Hosts;"—Zech.4:6—"Whom I have filled with the Spirit of wisdom."—Ex. 28:3. These are but few of many such Scriptures. To be sure, some of these Scriptures speak of the Spirit as being within believers; but, as that implies having first regenerated them,—made them believers—these Scriptures establish the fact that the Spirit of God was the regenerating One, in the Old

Testament. Every Scripture which speaks of or alludes to believers in the Old Testament times, impliedly states that the Spirit regenerated them.

5. In all ages the Holy Spirit dwelt in, sanctified and preserved God's people. The Scriptures, adduced under argument "4" are applicable to this. In addition to those, see Gen. 41: 38; Job 10:12; Psa. 31:23; 37:28; 97:10; 116:6; Prov. 2 : 8. These Scriptures, in that God works through His Spirit, imply the indwelling and care of the Holy Spirit.

6. In all ages repentance has been necessary for God's pardon and favor. "Wherefore I abhor myself and repent;"—Job 42:6—"If that nation, concerning which I have spoken, *turn* from their evil;"—Jer.18: 8—"*Return* ye and *turn* yourselves from your idols; and *turn* away your faces from all your abominations;"—Ezek. 13:14—Yea, let them *turn* every one from his evil way;"—Jonah 3: 8—"The Lord is nigh unto them that are of a *broken* heart, and saveth *such* as be of a *contrite* spirit;—Psa. 34:18—"The sacrifices of God are a *broken* spirit: a broken and a *contrite* heart, O God, thou wilt not despise."—Psa. 51: 17.

7. In all ages holiness has been indispensable for a man to be good and acceptable to God. "Sanctify yourselves. . . . . and be ye holy; for I am the Lord your God."—Lev. 20: 7; 1 Chron. 16 : 29; 20 : 21; Ps. 29 :2; Deut. 32 :4; 2 Chron. 19 :7. Repentance implies that no man can be one of the Lord's people without holiness; but, in the interest of practical life, I have made this a distinct point. It is, in truth, a part of the last point; and followed, next in order, by faith.

8. Faith alone has brought the penitent sinner into

forgiveness, justification, the family and the peace of God—saved him.

SECTION II. *Old Testament testimony.* Penitent means: "Suffering pain or sorrow of heart on account of sins, crimes or offenses; repentant; contrite; sincerely affected by a sense of guilt, and resolving an amendment of life."—*Webster's Unabridged Dic.* In this sense I use the word.

(1)The first sinner, of whom we have clear record of being saved, was saved by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God being witness in respect of his gifts." Bengel: "δι ἧς," (*di hees*, rendered through which) means that "he, by faith obtained both righteousness and the testimony of righteousness."—*in l.* See Matt. Henry, A. Clarke, on Gen. 4:4. The Apostle is not to be understood to say that Abel then obtained righteousness and the testimony that he was righteous. He *was*—εἶναι—*einai*—pres. inf. The present infinitive not only expresses "an action just taking place," but, also, expresses the *results* of that action "continuing or frequently repeated."—*Winer's N. T. Gr., p. 332.* Besides the present infinitive is often used for the aorist—past—infinitive.—*Idem. Einai* expresses the idea of Abel's faith, by which he "*was*" previously justified, here, in its results, repeating itself, during which his faith was confirmed by clear evidence that he *had* been accepted.

(2) "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is *according to faith.*"—Heb. 11:

7. Bengel: δι' ἧς (*di hees*, by which) viz., faith, v. 4."—*in l.* Matt. Henry: "His righteousness was relative, resulting from his adoption through faith in the promised Seed."—*in l.* So Adam Clarke. In that Noah (a) preached 120 years before the ark was complete, (b) and in that he is, while he preached, called a "preacher of righteousness,"—2 Pet. 2:7—said to have "found grace in the eyes of the Lord," and to have been "a just man and perfect in his generation," and to have "walked with God"—Gen. 6:8, 9—it is very certain that this righteousness was obtained "through" "faith," before he began to build the ark. Hence, Campbellites misconstrue this—the one concerning Abel, too—Scripture, when they make the building of the ark one of the means by which Noah was saved. From these two examples, inasmuch as God did not have different ways by which He joined works to faith, that every one, mentioned in Heb. 11, and in the age of which it speaks, was saved by faith, "*without* works," Paul's expression, in Rom. 4:6—is absolutely certain. This, Alexander Campbell was forced to concede. He says: "No man could now be pardoned as Abel was—as Enoch was—as David was—as the thief on the cross was."—*Quoted in Text Book Exposed, p. 65, by Text Book on Campb., p. 211, from Christianity Restored, p. 247.* Had Mr. Campbell not presumed that we are now living under what is, in fact, his Romish dispensation, of baptismal regeneration, he would not have said that no man can now be saved as he was then saved. For the very reason that the plan of salvation has never been changed, Paul is able to preach the Gospel by these very illustrious examples—in Heb. 11—of its working. While the cases

of Abel and Noah make certain that under the Old Testament penitent sinners were saved by faith only, I notice, (3) Abraham's case, as it figures so pointedly in the New Testament, as an illustration of the plan of salvation. "For what saith the Scriptures? And Abraham believed God, and it was reckoned unto him for righteousness."—Rom. 4:3; Gal. 3:6. Gen. 15:6, records it: "And he believed in the Lord and He counted it to him for righteousness." Evidently this is the record of Abraham's finding the peace of the Lord. The "in the Lord"—יהוה—is rightly rendered in Conant's Version, "in Jehovah." The Hebrew rendered Jehovah, is now, by the ablest scholars, regarded as the third person, singular, masculine, substantive verb of היה—*Hauya*, to be. Oehler and Delitzsch remark that "the heathen regarded the revelation of their gods as almost a thing exclusively of the past, but this name shows God was revealing Himself constantly and progressively. Their God was a God of the future as well as a God of the past." So Ewald, Hengstenberg, Kurtz, etc. The name is explained as denoting Jesus;—"which *was*, which *is* and which *is* to come."—Rev. 1:4. That is, God is ever revealing Himself in new relations to His people. The name, Jehovah, therefore, includes the promise of revealing Himself as the Savior—I am that I shall be as Redeemer. Abraham believed in God, not simply as Lord, but is recorded to have believed in Him as Jehovah—the I am to be—the Redeemer. The hiphil—האמין—*heemin*, rendered believed, means he was caused, or by grace caused himself, to build upon, stay upon—rest all in God. Grace caused his soul to rest all in Him who is, and was "to be" his Savior.

That all may clearly understand that the works of

Abraham were performed after he was justified, Paul says: "How then was it reckoned? when he was in circumcision or uncircumcision?"—Rom. 4:10. Paul here alludes to Gen. 17:10-24, where Abraham is recorded to have been circumcised. According to the chronology, in the margin of our Bibles, this took place 25 years after Abraham was justified by faith. Tholuck: "The declaration of God, wherein he justified Abraham for the sake of his faith, was made, if not twenty-five, at the least, fifteen years anterior to the introduction of circumcision."—*On Rom. 4:10.* M. E. Lard, the Goliath of Campbellism, says: "How long Abraham had been justified when he received the mark of circumcision cannot confidently be said. It was certainly more than 13 years, at which time Ishmael was 13 years old, and he was justified before Ishmael's birth. This is quite sufficient for Paul's purpose. This object was certainly to show that Abraham was certainly justified before he was circumcised; and this in order to settle the question that the blessedness of justification is not confined to circumcision."—*Quoted in the Frost-Tyler Discussion.* Canon Farrar: "Now this imputation can have nothing to do with circumcision, because the phrase is used of a time before Abraham was circumcised, and circumcision was only a sign of the righteousness imputed to him because of his faith, that he might be regarded as the father of the faithful, whether they be circumcised or not."—*Life of St. Paul, p. 361, Funk's edition.* To enforce this argument, Paul says: "He believed in God who quickeneth the *dead*, and calleth the things which are *not as though they were*."—v.17. That is, he trusted God to quicken the dead womb of Sarah.—*Tholuck, on v. 19, Crysostom, Matt. Henry,*

et. al. "Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, so shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: Yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform," verses 18-21. Here, Abraham seeing, absolutely, nothing in himself or in his wife upon which he could possibly hope for Isaac to be born, illustrates the penitent sinner. The penitent sinner has no good works to rely on—*nothing! nothing!!* But as Abraham believed God, who quickeneth the dead, and calleth the things that are not as though they were," the penitent sinner trusts God for righteousness as though he were as righteous as God. As Abraham, by faith, received a son as though he and Sarah were not dead, the penitent sinner, by faith, receives the righteousness as though he had been able to work out that righteousness himself. As God justified—saved Abraham by such faith in Him, He justifies the sinner by such faith in Him. Thus Abraham is justified when wholly unable to beget a son and so the sinner is justified when wholly unable to produce good works. After being justified, or saved, God renders Abraham able to beget a son; after being justified—saved—God puts the penitent sinner where he produces good works. Thus Abraham believed, was justified—saved in order to work; the penitent sinner is likewise justified—saved to work. The same Apostle says that we are "Created in Christ Jesus for good

works."—Eph. 2 : 10. Abraham worked because he was saved ; the penitent sinner works because he is saved. Paul, farther, leaves no one to doubt that thus, when works were *beyond the possibility of our doing them*, we are saved ; or,—in his own words, of v. 6, that we receive our salvation "*without*," or "*apart* from works :"—"Is this blessing pronounced upon the circumcision"—i. e., those who work *for* it —"or upon the uncircumcision" ?—i. e., those who do not work to be saved. "For we say, To Abraham his *faith* was reckoned for righteousness."—v. 9. "Now it was *not* written for *his sake alone*"—Paul had not progressed so far as to say with Alexander Campbell, that "no man can now be pardoned as Abel—as Enoch —as David was—as the thief upon the cross was"— "that it was reckoned unto him ; but for *our sake* also who *believe* on him that raised our Lord from the dead."—v. 24. "Seeing that now, under the New Testament, there obtains a system of imputation by free grace, we are entitled to look back upon the Old, and if we find any similar case, to apply the particular circumstances of it to ourselves."—*Tholuck on Rom. 4:24.* Bengel: "The faith of Abraham was directed to that, which was about to be, and which could come to pass, ours to that which has actually taken place ; the faith of both is directed to the Quickener [Him who makes alive]. *On Rom. 4:24.* Matt. Henry: "It was not intended for an historical commendation of Abraham, or a relation of something peculiar to him ; no, the Scripture did not intend to describe some singular way of justification that belonged to Abraham as his prerogative. The accounts of the Old Testament saints were not intended for histories, only, barely to inform and divert us,

but for *precedents to direct us*, for ensamples, 1 Cor. 10:11: for our learning, ch. 15:4. . . . the grace of God is the same yesterday, to-day and forever."—*On Rom. 4:23-25.* Instead of there being a new plan of salvation, a new way to be saved, as Campbellites teach, Abraham is *yet*, and ever will be, the father of all them that believe;" and the Old Testament Scriptures are yet "able to make thee wise unto salvation through faith which is in Jesus Christ."—2 Tim. 3:15.

OBJECTION. The Campbellites, unable to do anything with this argument, are content to *make* James contradict Paul. So they reply: "But, James says that Abraham was 'justified by works when he offered up Isaac his son upon the altar."—James 2:21. In refutation, I *first* ask: Are not you, my Campbellite friend, under some obligation to meet my argument, from Paul's words, in Rom. 4, before you *merely quote* James, as *seemingly* contradicting Paul?

Second. Is it any credit to any church, when a man is incontrovertibly proved by plain Scripture to have been saved—Rom. 4:3-11—to appeal to an occurrence which took place in his life, thirty-one years after he was saved, to prove that he was not then saved? Yet, this is what all Campbellites do, when they array James against Paul. Why? Plain enough "why," for any man who can read his Bible, by comparing Gen. 15:6—where Genesis and Paul say Abraham was saved—with Gen. 22nd chapter, where Abraham is recorded to have offered Isaac, can clearly see that Abraham did not offer Isaac until several years after he was saved. According to the chronology in the margin of our Bible, Isaac was offered *forty-one years* after Abraham was justified. Yet, an occurrence

which took place forty-one years after God is recorded to have "justified" a man, must be seized upon to prove that He did not then "justify" him! And why? Simply to prop up Campbellism—that and nothing else. If our Campbellite friends could but get their eyes one-hundredth part of the way open they could see better than to thus distort God's holy Word; for Isaac was not born until, from fifteen to twenty-five years, after Abraham, in Gen. 15:6; Rom. 4:5, is declared to have been "justified," counted as righteous---saved! Compare Gen. 15:6 with Gen. 21:2,3. One leading Campbellite preacher, Mr. H. D. Bantau, being crushed with this, in a debate with the writer—resorted to the shift of denying that righteousness, in Rom. 4, means salvation! For the credit of even *fallen* man I sincerely hope that no other intelligent human being has ever made this resort. But, as Campbellites may think that there is argument in Mr. Bantau's resort, I stop, one moment, to place this beyond even Campbellite controversy.

(a) *Tsedaquah* (צדקה), rendered "righteousness," in Gen. 15:16, is from *tsaudaq*, (צדק), "to be right, to be just, righteous, ... to be in the right; to be righteous, upright, good; to make righteous, upright, innocent."—*Ges' Lex. Heb.* Hence, *tsedaquah* means, "rectitude, right . . . . in private persons, righteousness, integrity, virtue, piety."—*Ges.' Lex. Heb. Robinson's Greek Lex.* says that *dikaiosunee* (*δικαιοσύνη*), which is the New Testament word for *tsedaquah*, means "rectitude, uprightness, righteousness, virtue." Paul uses *dikaiosunee*, in Rom. 4, for *tsedaquah*. From the definition of the word, in Hebrew lexicons, and from the Greek word which Paul uses, to tell us that "righteousness" was "imputed"

to Abraham, it is certain that God "imputed" to Abraham the righteousness which Christ, in all ages, imputes to the penitent, believing soul. With one exception, the *dikaiosunee* family are the only Greek New Testament words for righteousness. Paul, therefore, (b) uses the word, in the New Testament, rendered "righteousness," to tell us that Abraham had righteousness imputed to him for his faith. (c) That Abraham was made truly righteous, at that time,—saved, all writers, worthy of mention, agree. As representing the voices of Bible students, Adam Clarke comments: "This, I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies the doctrine of *justification by faith*, which engrosses so considerable a share of the Epistles of St. Paul, and at the foundation of which, is the atonement made by the Son of God: and he (Abram) believed (האמן, *heemin*, he put faith) in Jehovah ויחשבה לו *vaiyachsheha lo*, and he counted it---the faith he put in Jehovah, to HIM for righteousness, צדקה *tsedakah*, or justification; though there was no act in the case, but that of the mind and heart, no *work* of any kind. Hence, the doctrine of *justification by faith, without any merit of works;* for in this case there could be none. . . . . See Rom. 4." —*On Gen. 15:6, see Tholuck, Bengel, Matt. Henry, Scott, Conant, Harless, etc.* (d) Paul, by the case of David, makes it certain that the righteousness that Abraham then received was the true righteousness. He continues: "Even as David also pronounceth blessing upon the man unto whom God reckoneth *righteousness* apart from works"—he here quotes from Ps. 32—saying: "Blessed are they whose iniquities are *forgiven*, and whose sins are *covered*. Blessed is

the man to whom the Lord will not *reckon sin*."—Rom. 4:7, 8. Here, he says the righteousness which Abraham had received---in Gen. 15:6---involved his being "*forgiven*," having his sins "*covered*," and having no sin reckoned to him. "According to the opinion of commentators, this Psalm was composed after David's transgression with Bathsheba. It was consequently very well adapted to the purpose of St. Paul; for at that time it must have been very natural for the fallen king to look entirely away from himself, and appeal only to the Divine mercy."---*Tholuck, on Rom. 4:6.* Paul, in v. 9, proceeds to apply David's words to the case of Abraham. With these replies and explanations it is left, if possible, more than certain that the righteousness which Abraham received, long before he was circumcised and long before he offered Isaac, was the righteousness which every true Christian receives from Christ. Abraham's case is the "thou art weighed in the balances and art found wanting," against the whole Romish family, from the Pope, of Rome, down to the least Campbellite.

Third. But what does James mean, by saying, "Was not Abraham our father justified by works, in that he offered up Isaac, his son, upon the altar?" In answer to this, having proved, beyond a reasonable doubt, that James speaks of an occurrence in Abraham's life, which took place many years after Genesis and Paul say that he was made righteous, justified,---saved, I am, *so far as concerns this controversy*, under no obligation to explain James' meaning. Were I not able to offer a word of explanation upon what James means, as Genesis and Paul make it certain that Abraham was saved, many years before the time of

which James speaks, that James' statement contains not a shadow of support for any of the Romish camp, from the Pope down to the least Campbellite, is certain. As well claim that Campbellism is true because I might not be able to tell what the number "six hundred and sixty and sixty-six"---Rev. 13:18 ---denotes, as to claim it true because I may not satisfactorily explain James' meaning. With these preliminary remarks, I proceed to explain James' meaning.

In explanation, (*a*), keep in mind Paul's statement, that Abraham has been a righteous man during many years previous to the time of which James speaks. Any explanation which makes James contradict Paul, leaves upon its face *prima facie* and conclusive evidence of its falsity; and of the falsity of the doctrine that is driven to make that explanation. *Whatever* may be the explanation of James, that Abraham was saved many years before the time of which James speaks, Paul has *settled*.

(*c.*)The persons to whom James wrote and the object of his letter. The persons to whom James wrote were professors of Christianity. From chapter, 1:,7,8,13, 15, 19-27, the whole of chapters 2, 3, 4 and the first six verses of chapter 5, it is certain that they were sadly needing rebukes, exhortations and encouragements to live according to the high calling. The reader will please, here, carefully, read these references. In them he will read that many of those to whom Paul wrote thought that a profession of faith was sufficient; that mere intellectual belief in Christ was equivalent to Scriptural faith. Hence James rebukes them for "lust;" for worship of "fashion;" for "filthiness;" for "wrath;" for not governing the "tongue," but for having it "set on fire of hell;" for not caring for

the needy; for heaping up earthly "treasure," etc.; and for being tinctured with Campbellism, in that they thought mere intellectual belief was Christian faith: "Thou believest that God is one; thou doest well: the devils also believe and shudder."—Ch. 2:19. Says Sieffert: "They appealed to their creed rather than to their deeds. The object of the Epistle is to check these tendencies."—*Schaff-Herzog Ency., Ep. Jas.* "The main object of the Epistle of James is not to teach doctrine, but to improve morals. . . . St. James was opposing the old Jewish tenet, that to be a child of Abraham was all in all, that Godliness was not necessary, so that belief was correct.† This presumptive confidence had transferred itself to the Christianized Jews. It is plain that their faith was totally different from that of St. Paul."—*Smith's Bib. Dic., vol. 2, p. 1209.* Paul was teaching men how to be saved; James was teaching them how they must live after being saved; and how they should know whether they were saved. (*d.*) In interpreting Paul and James we must keep in view the different classes of persons to whom they wrote, and the ends they sought to ac-

† In our churches—of all creeds—to-day, is much of this. Men and women who are *impure*, untruthful, dishonest in business. Then, others, who though free of these things are dead to Christian activity, know not what secret or any other prayer is. They prove this by having health and time for any other than the prayer meeting. Others who love money so well that they will see their church houseless, or the door closed. Of course, owing to their deeming regeneration not *essential* to church membership, and to their other errors, and their encouraging people to unite with them before regeneration, there is far more of this among others than among Baptists. But, as it was with Baptist Churches, in James' time, our churches need more preachers who will tell these members their sins and their lost, or at best, their back-slidden condition—preachers whose love of money, position and popularity will not prevent them, as it did not James, from doing their work of crying aloud and spar-

complish by writing. To produce James, therefore, as teaching how the sinner is saved, is like producing Paul as teaching how the saved should live, and how that they may be certain that they are saved. (Of course, both Paul and James especially teach both these classes; but not in Rom. 4, and James 2). Such use of Romans and James is like the nurse who should give the medicine which the physician prescribed for the patient who has the cholera to the one who has a carbuncle.

(*e.*) How James doctors these patients. In effect he says: "You *say* that you believe, that you are therefore righteous. Let us see about that. You will agree that Abraham's case settles your case. He was accounted righteous when Gen. 15:6, says that 'he believed in Jehovah, and he counted it to him for righteousness.' We agree that Abraham then had his sins forgiven, and the righteousness of Christ imputed to him—that he was saved at that time. But how did Abraham afterwards live? Did he think that a mere belief---a mere profession was sufficient? Did he live as though he felt within himself, 'I am saved, there-

ing not.—Isa. 51:1. The preachers who are unfaithful render this work much more difficult for those who try to be faithful. Let us teach the churches that *no man is a Baptist* simply because he is a member of the church, believes in immersion; but that he is a *Baptist* because God has washed him in the blood of Jesus, made him "sound" in *doctrine* and in *life*. ONLY SUCH ARE BAPTISTS; *only such "Baptists" will ever reach heaven.* But, dear brethren, in the ministry, let us thus preach in wisdom and in *love*. The truth may be so preached as to drive men from Christ who would have been saved, if it had been preached in wisdom and in love. Perhaps, nowhere does a preacher need grace so much as just here--to both faithfully and in the Christ-like manner, rebuke. I have added this note as some who call themselves "sound Baptists" and love controversy are as far from being saved, as are Campbellites or any other gross-errorists.—See John 15:2: 1 John 2 3,4; Matt. 7;20,21. May God save us from hypocrisy!

fore, how I live is a very unimportant matter'? Let us see: When God called him to offer Isaac, did he do like you are doing,---say, as I am saved, I need not obey? *No!* But he obediently offered Isaac---in his mind. 'Thou seest that faith wrought with his works' as proof that it was *genuine*---that Abraham was saved in *reality*. 'The devils . . believe and shudder,' but they will not obey. Wherein, then, if you do not live right, are *you* different from the devils? Abraham proved himself different from the devils by his *life*. Are you proving by your *life* that you have Abraham's faith? If not, how can you be so foolish as to presume that you are saved! 'But wilt thou know, O vain man, that faith apart from works is barren'—barren of every principle, feeling—fruit of the Spirit, and with its possessor, is to be cut down, as the 'barren fig tree?'" Such is the meaning of James' words to these self-confident and deluded professors. With these words he pulls off the thin gauze of a profession,

> "A flag and sign of Love
> Which is indeed but sign;"—

A belief that Christianity is to profess, join the church,—

> "To wear long faces, just as if our Maker,
> The God of Goodness, was an undertaker,
> Well pleased to wrap the soul's unlucky mien,
> In sorrow's dismal crape or bombasin."

May James' words, in all our churches, be heeded by—

> "Mistaken souls, that dream of heaven,
> And make their empty boast
> Of inward joys and sins forgiven,
> While they are slaves to lust."

But, again, I exclaim: What has this rebuke of James to do with Paul's directions how to be saved, as

drawn from a time in Abraham's life at which he joyfully "believed in Jehovah" and had his faith "counted . . . . to him for righteousness?"?

(*f*) All that, now, remains. is to point out, or at least, suggest the sense in which James uses the word "justified." (a) At the very beginning of this investigation, we know that he does not use it in the sense in which Paul uses it—to denote God's forgiveness, and His imputing to us righteousness—salvation. This, we have seen, James is not speaking of; it does not allude to the time when Abraham was thus blessed; besides, it would put James in contradiction to Paul.—Rom. 4:2; Gal. 2:16; 3:11. (b) In answer to the question, I answer: In the Scriptures God is said to justify in two senses. *First*, God justifies in the sense of judicially declaring the penitent—and also the Christian—washed, forgiven, innocent of sin. Both the Old and the New Testament words for justify denote subjective and objective justification—that is, righteousness of soul and righteousness before the law. Of course, this is based on the righteousness of Christ, which satisfies the law and makes the soul righteous. In these senses Paul, in Rom. 4, uses the word—*dikaioo* and *dikaiosunee*, (*δικαιοῦ*, *δικαιοσύνη*) the same word which James uses. So "justify" is used in Luke 18:14; 13:39; Rom. 3:24, 26, 28, 30; 4:2, 5; 5:1; Gal. 2:16, and in Scriptures which are too numerous to here refer to.

Second, God justifies in the sense of approving the Christian as true to his profession. He declared that "Noah was a righteous man;"—Gen. 6:9; 7:1 "the way of the just is uprightness;"—Isa. 26: 7—"he is just, he shall surely live;"—Ezek. 18:9—"Ye that afflict the just;"—Amos 5:12—"hear thou from heaven

and do and judge thy servants . . . justifying the *righteous*;"---2 Chron. 6 : 23---"say ye to the righteous that it shall be well with him;"---Isa. 3 : 10. These and many other Old Testament Scriptures show that God judges men, and that when they are worthy of it, He approves or justifies them as true to their calling. Turning to the New Testament, we find God judging,approving or justifying men according to their faithfulness to their profession. Thus John the Baptist is justified or approved;---Matt. 11 :11---"he that serveth Christ is well pleasing."---Rom. 14 :18---"Appelles the approved in Christ;"---Rom. 16 :10---"give diligence to present thyself approved unto God;" 2 Tim. 2 :15---"elders that rule well;" 1 Tim. 5 : 17---"well done good and faithful servant;" Matt. 25 : 21. So the Church at Smyrna,---Rev. 2 :10---the Church in Philadelphia were especially justified for their faithfulness. Rev. 2 : 8-10; 3 : 7-11. These Scriptures, incontestably, prove that God justifies his people as walking worthy of their calling. Robinson's Lex. defines *dikaioo*, rendered "justify;" "To justify, to declare righteous. God is said to justify a person, to regard and treat him as righteous by reckoning or imputing to him faith as righteousness. So generally, where faith *is manifested in works*.---Jas. 2 :21, 24, 25." The reader will notice that this Lexicon, in the italicised words, at the close of the quotation, says that James uses the word in the sense of justifying men's faith or profession, Greenfield's Lex. defines *dikaioo*: "To acknowledge, to declare any one to be what he ought to be, and to treat him as such; to declare one to be blameless or innocent and to treat him as such, acquit, absolve; to declare one to be good, upright, pious, and to treat him as such,

commend, applaud; to bestow approbation and favor so as to receive benefit; to grant forgiveness, pardon sin, free from its consequences, justify." So Bagster's and other Lexicons. We see that the Lexicons define the word to denote justification, in the sense of pronouncing us saved; and justification in the sense of justifying us as true to our religious profession. In this, the Lexicons agree with the numerous Scriptures, just quoted and referred to, which speak of God as justifying, *when* we come to Him and *afterwards* justifying us as faithful to our profession. The parables of the laborers and of the talents present the justification of our faith as being faithful. So James showed them that their faith, instead of being such as could be justified—such as would prove them true Christians, was only the faith and the life of demons. Turning to the record, in Genesis 22, we find Abraham's history, many years after Gen. 15:6, records him as saved. There we find that Christ said to Abraham: "For now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."—Gen. 22:12. In other words: "Now I pronounce your faith, your profession justified. Gen. 22 alone, had we no account of Abraham's being saved, many years before he offered Isaac,—in Gen. 15:6—shows Abraham a genuine child of God when called to offer Isaac. "Why?" (c) In his ready obedience—an obedience to which ungodly men are strangers. Abraham's ready obedience proves him to have not possessed "the mind of the flesh" which "is *enmity* against God" and "is not subject to the law of God, neither *indeed can be*: and they that are in the flesh *cannot* please God."—Rom. 8:7,8. (d) Christ did not say to him: now I pardon, receive you; for

this I save you. No! a thousand times, No!! But He did say that this act proved Abraham a God-fearing man: "For now I know that thou fearest God."† Paul therefore says: "Abraham being tried offered up Isaac."—Heb. 11:17. *Peirazomenos* (πειραζομενος) means "to tempt, to prove, to put to the test. . . . . From the Hebrew, where God is said to try, to prove by adversity, the faith and confidence of Christians in Him."—*Rob.'s Lex. Nausa*, (נסה) rendered "tempt" or try, in Gen. 22:1, means, "to try, to prove any one. . . . God is said to try or prove men, i. e. their virtue, their faith and obedience. Ex. 15:25; Deut. 13:3; Ps. 26:2."—*Lex. Heb.* Surely, this whole matter is plain enough. In it is not even a gimlet hole for Campbellism to find refuge.

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†As different phase of the same interpretation which James' words may well include, or at least, imply, I suggest the following: *Edikaiothee*, (εδικαιώθη) rendered justified, in verses 21, 25, may be rendered justified himself, justified herself. *Edikaiothee* is third person, singular, first aorist, passive, indicative. Now, "several verbs have an aorist passive with middle meaning."—*Hadley's Greek Gram., Sec. 414.* "Although the import of the middle is sharply defined and peculiar, yet in practice, even among the best Greek authors, the forms of the middle often blend with those of the passive. . . . . The 1st aorist passive in several verbs serves *at the same time* as 1st aorist middle."—*Winer's N. T. Gram., pp. 254, 255* The middle indicates that the subject acts upon himself, or permits action upon himself. Winer says this is, also, true of the 2nd and future aorists. As examples of this: *Proseklithee*, (προσεκλιθη in best MSS.) is the same person, tense, passive, as is *edikaiothee*, yet it is rendered by the versions as a middle—"joined themselves." In James 4:10, *tapeinotheete*, (ταπεινώθητε) rendered "humble yourselves," is rendered as a middle; yet, it is 1st aorist, imperfect passive. In Acts 21:24, *agnistheetai*, (αγνίσθηται) is rendered, "purify thyself,"—rendered as a middle; yet, it is 1st aorist, imperfect, passive. "Some tenses peculiar to the middle assume a passive signification."—*Winer's N. T Gram, p. 255.* Thus *ebaptisanto* (εβαπτίσαντό)

Paul shows how the man is justified, in the sense of God saving him; James shows how he is justified in the sense of honoring, justifying his profession, so that God justifies him as a professor. Christ is the basis of *both* these justifications; first, in that, by His righteousness, we are saved; second, in that, through His righteousness and grace, we so honor and justify our profession, that God justifies us as professors. Hence James says that Abraham, for his godly fear, as proved by his obedience, "was called the friend of God."—James 2:23; 1 Chron. 20:7. His devotion to God proved his friendship. In this vein the poet voices true Christian life, as Abraham proved that he was living:—

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is rendered. were baptized, while the Greek is 1st aorist, middle—they permitted themselves to be baptized—1 Cor. 10:2 (Meyer *et al.*) *Apelousasthe*, (απελούσασθε) is rendered as passive—"washed"—yet it is 1st aorist, middle—permitted themselves to be washed. There can, therefore, be no grammatical reason against rendering *edikaiothee*, in James 2:21, 25, as a middle. It is just what the translators have done with *tapeinotheete*, in chapter 4:10, and what they have, substantially, often done, in exchanging the passive for the middle, and *vice versa*. Thus rendered it means, as do *ebaptisanto*, and *apollousasthe*, in 1 Cor. 10:2; 6:11, where God baptized and washed them, but where *they* baptized and washed themselves, by permitting or having it done—submitting to the conditions. So, here, Abram justified himself, *i. e.*, by his works, had God justify him as a professsor. By comparing Lam. 3:40; 2 Cor. 13:5; Heb. 11:17; 2 Cor. 7:11; 2 Tim. 2:15; Titus 3:11; Acts 13:46; 1 John 3:19, 20, the reader will see that men's trying, judging, condemning and justifying themselves is a prominent teaching of the Bible. We try, condemn or justify ourselves as professors, and, in the same acts, God so tries, condemns or justifies us. Nor can δικαιοῦται, in v.24 (*dikaioutai*) militate against this, because it is pres. passive; for the present passive is also used for the middle.—*Winer's N. T. Gram, p 254.* This foot note is but another phase of the same interpretation, given above. It but adds to its force. The sum of it is, in justifying ourselves as professors, God justifies us as professors.

"Would not my ardent spirit vie
With angels 'round the throne
To execute thy sacred will,
And make thy glory known?

Would not my heart pour forth its blood
In honor of Thy name,
And challenge the cold hand of death
To damp'n the immortal flame?"

To interpret Abraham's noble act as the act of a poor lost sinner,—how little one must know of Christianity!

ANOTHER OBJECTION.

Campbellite preachers are fond of telling their audiences that, inasmuch as the falling of the walls of Jericho was conditioned on marching around the city one time every day, until the seventh, and that day seven times; that inasmuch as Naaman's cleansing was conditioned on his dipping himself into Jordan seven times — and such like things, that, therefore, our salvation is conditioned on and procured through baptism. (Josh. 6; 2 Kings 5.) Thus the argument is syllogized:

Whatever the Lord required of the Jews in order for the walls of Jericho to fall, He requires of us in order to our salvation;

He required of them, in order for the walls of Jericho to fall, that they should march around them every day, one time, and the seventh day, seven times;

Therefore, He requires us to be baptized in order to be saved!

Whatever the Lord required of Naaman in order for his cleansing, He requires of us in order for our salvation;

He required, in order to Naaman's cleansing, that he dip seven times into the Jordan;

Therefore, He requires, in order to our salvation, that we must be baptized !

Shades of Aristotle, Hamilton and Kant ! I ask if greater absurdities were ever imposed on the world ? What have the major propositions to do with these conclusions ! Should not any man who can discover any relation between the major and the concluding propositions be sent to discover the secret of the origin, etc., of the pyramids of Egypt ? He should easily convert *baptizo* into *rantizo*, or perform any other wonder. To make the concluding proposition grow out of the major the syllogisms, for their last proposition, must read : Therefore, in order to our salvation He requires us to march around the walls of Jericho once, every six days, and seven times the seventh day : — Therefore, He requires us, in order to our salvation, that we dip ourselves seven times into the Jordan ! In the first case, the conclusion is in no way related to the major proposition; in the second case, the reasoning is correct, but the premise as major proposition is, on all sides, confessedly absurd. What the Israelites did, in order to take Jericho, or what Naaman did, in order to be cleansed, has nothing to do with how we are to be saved. If the Campbellite replies : " Yes; but it does, in the sense that as the Israelites and Naaman had to obey in order to those things, so we must obey to be saved." Very well, my friend, no one denies that. But, as you acknowledge, *what* they did does not intimate *what* we must do, your argument, while proving that we must obey to be saved, does not intimate what act or acts of obedience we do to be saved. So far as your argument is concerned, that act or those acts, may be, repent, believe, be baptized, preach, confess to a priest, do

penance, or kiss the Pope's toe. Never, again, use such argument, if you regard either the Bible or reason.

But, there is an argument here against baptismal regeneration. "What is that?" you say. It is this: God plainly expressed the conditions of the wall's falling, and of Naaman's being cleansed. In those conditions were so many marchings around the wall; so many dippings in Jordan, and not a word, anywhere, that any one could claim, to the contrary. You, now, only point to a Scripture which tells us that baptism is regeneration, that we must be baptized to be saved. Here, like Saul, Campbellism falls upon its own sword; for there is no such Scripture. But the whole Bible teaches the contrary. And as summarizing and concluding the testimony of the Old Testament, we read: "To him bear *all* the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins."—Acts 10: 43. Adam Clarke: "As Jesus Christ was the *sum* and the *substance* of the law, and the Mosaic dispensation, so all the prophets bear testimony either *directly* or indirectly to Him; and, indeed, without Him and the salvation He has promised, there is scarcely any meaning in the Mosaic economy, nor in most of the allusions of the prophets."—*in l.* Matt. Henry: "The prophets did witness this, *that through His name*, for His sake, and on the account of His merit, *whosoever believeth in Him*, Jew or Gentile, *shall receive remission of sins.* . . . . . It is to be had only through *the name of Christ*, and only by those that *believe* in his name; and they that do so may be assured of it; their sins shall be pardoned, and there shall be no condemnation to them,"—*in l.*

Baumgarten: "The forgiveness of sins depends objectively on the name of Jesus, and subjectively on faith."—*Apost. Hist. vol. 1, p. 268.* Hackett: "This clause presents two ideas: first, that the condition of pardon is faith in Christ; and secondly, that this condition brings the attainment of pardon within the reach of all; every one, Jew or Gentile, *who believes on him shall receive remission of sins.*"—*in l.* So Doddridge, Bloomfield, Barnes, Meyer, *et. al.* On this, I observe, (*a*), every penitent is saved by faith only, in that name—not a word about any ceremony as conditioning salvation; (*b*), all the prophets agree in testifying that salvation is by faith only, and that in Jesus; (*c*,) this Peter produces as teaching how men are to be saved under the New Testament; (*d*), this establishes beyond doubt, that, we are under the New Testament, saved by the same law that they were saved by under the Old. Hence Paul, speaking of only the Old Testament, says: "The sacred writings which *are*"—in this dispensation—"able to make thee wise unto *salvation*,"—they teach the only plan of salvation, how to be saved, etc.,—"through *faith*, which is in Christ Jesus."—2 Tim. 3: 15,16. Be it not overlooked, that in this Scripture, Paul joins Peter, in Acts 10:43, in saying that the Old Testament, *first*, contains the same law of salvation which the New contains; and, secondly, that that law is "through *faith* which is in Christ Jesus"—"that through his name every one that *believeth* on him shall receive remission of sins." (*e*). "All the prophets" mean the Old Testament "books," "as also those whose books are not extant."—*Bengel in loco, et. al.* Hence, before their

baptism, the Holy Spirit "fell† on all them that heard the word."—Acts 10:44. Commenting on this, Hackett well remarks: "Hence Peter had not finished his remarks when God vouchsafed this token of his favor. Acts 11:15. . . The miracle proved that the plan of salvation which Peter announced was the divine plan, and that the *faith* which secured its blessings to the Jew was sufficient to secure them to the *Gentile*." He adds: "A previous submission to the rites of Judaism was shown to be unnecessary. It is worthy of note, too, that those who received the Spirit in this instance had not been *baptized* nor had the hands of an apostle been laid upon them. This was an occasion when men were to be taught by an impressive example, how little their acceptance with God depended on external observances." —*in l.* And on v. 47, Hackett: "Since, uncircumcised, they have believed and received so visible a token of their acceptance with God, what should hinder their admission into the Church? Who can object to their being baptized, and thus acknowledged as Christians in full connection with us?" *Likewise comment Matt. Henry, Adam Clarke, Neander, Bengel, etc., (f.)* Another consideration must be here noted, viz.: "This was the beginning of the gospel among the Gentiles. At the beginning of the gospel among the Gentiles, Peter emphasizes, that the Old Testament law of faith only, on the part of the penitent, is the law for the New Testament, for Jew and Gentile." *See Baumgarten, Olshausen, Adam Clarke, etc.* Had baptism been a condition of regen-

† This means the miraculous gift of the Spirit. But, as it implied the possession of salvation, by its possessor, it answered Peter's purpose as well as though it were regeneration. In this case salvation and the miraculous gift were almost simultaneously given.

eration, pardon, etc., to have omitted mentioning it here would have been as much adapted to mislead as though Peter had designed to mislead. Not only this, how much more adapted to mislead, when, not only is baptism not mentioned as being any condition of salvation; but these persons are recorded as having been saved without baptism, and then commanded to be baptized after having been saved. Baptism, the panacea of spiritual ills; and yet, not mentioned, or enjoined until after these Gentile patients are cured! That, too, *at the very introduction of the plan of salvation among the Gentiles!!* Why, a Campbellite preacher preaches baptismal salvation by day and by night. He teaches baptismal salvation "diligently unto thy children," and says thou "shalt talk of" it "when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up and thou shalt bind" this doctrine "for a sign upon thine hand, and" it "shall be for frontlets between thine eyes. And thou shalt write" it "upon the door posts of thy house and upon thy gates."—Deut. 6:7-9. Well does Scott comment on Acts 10:43, etc.: "What will become of those who, without one tenth of the external appearance of Cornelius' piety and charity, presume that they should go to heaven on the score of their good works, and reject the way of salvation by *faith* in Christ Jesus?"

Section III. *New Testament Testimony.* It may be well objected that, in examining the testimony of the Old Testament I have made sufficiently clear the testimony of the New,—that the penitent sinner is saved by faith "without works"—faith only.—Rom. 3:28; 4:6. But the Romish doctrine of baptismal regeneration, from the Pope down to the most obscure Camp-

bellite, is kept so prominently before a lost world, and so fundamental is justification by faith only, that I must, in the treatment of this subject, give "precept upon precept, precept upon precept; line upon line, line upon line; here a little"—of the mass of Scriptures—and "there a little."—Jer. 28:10.

Before taking up the New Testament testimony, I must remind the reader that, in the demonstration that the Gospel was preached, before the day of Pentecost, both under the Old Testament and under that part of the New, between the beginning of John's ministry and Pentecost, is swept away, as with a cyclone, the Campbellite attempt to rule out the testimony of the Gospels on the plan of salvation. Beyond the shadow of a reasonable doubt I have demonstrated that "That the beginning of the Gospel of Jesus Christ, the Son of God," under the New Testament, began with John's preaching. Mark 1:1–6. I shall not, therefore, stop to refute the Campbellite objections:—"Oh! that was before Pentecost," for that is done in the chapter on the Gospel preached, the Church, the kingdom in existence before the day of Pentecost. Here turn to and read Chapter X of this book. If you have not read it be sure to do so at this point.

1. The first New Testament proof that the penitent is saved by faith "apart from the works of the law," —"apart from works"—by faith only, is the case of Cornelius and his house. Acts 10:44-48. In closing the testimony of the Old Testament, I said all I desire to say upon this argument.

2. "He that *believeth* on Him is not judged: he that believeth not has been judged already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

Whatever saves from judgment or condemnation saves from sin;

Believing in Jesus saves from judgment or condemnation;

Therefore, believing in Jesus saves from sin.

Nothing more than that which saves from judgment or condemnation is the condition of salvation;

Believing in Jesus saves from judgment or condemnation;

Therefore, nothing more than belief in Jesus is the condition to salvation.

3. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

Whosoever does not perish has remission of sins—saved;

All who believe do not perish—saved;

Therefore, all who believe have remission of sins—saved.

Whoever has eternal life is saved;

All who believe in Jesus have eternal life;

Therefore, all who believe in Jesus are saved.

Whatever gives eternal life gives remission of sins—saves;

Believing into Jesus gives eternal life;

Therefore, believing into Jesus gives remission of sins—saves.

Nothing more than what gives eternal life is necessary to the remission of sins—to salvation;

Believing in Jesus gives eternal life, remission of sins—saves;

Therefore, nothing more than belief into Jesus is necessary to remission of sins—to salvation.

4. "And as Moses lifted up the serpent in the wil-

derness, even so must the Son of Man be lifted up; that whosoever believeth in him may have eternal life."---John 3:15.

Apply the above syllogisms to this Scripture.

Whosoever complies with the condition on which eternal life may be had in Jesus is saved;

Belief is that condition;

Therefore, all who believe in Jesus are saved.

All who believe in Jesus are saved;

All candidates for baptism---Campbellites themselves being witnesses---must believe in Jesus before they have been baptized:

Therefore, all candidates for baptism are saved---before being baptized.

Only what is necessary to salvation saves;

Faith saves;

Therefore, "faith only" is necessary to salvation.

"The foundation of all is the everlasting love of God towards the world: the aim and end of all is eternal life derived from God and consummated in Him: the means connecting these is *faith* only."---*Stier---Words of Jesus, Vol. 4, 465; So Bengel, Adam Clarke, Scott, Matt. Henry, Olshausen, et al.*

5. "Verily, verily, I say unto you, he that believeth *hath* eternal life."—John 6:47.

Whoever has eternal life has remission of sins—saved;

Whoever believes has eternal life;

Therefore whoever believes has remission of sins—saved.

Whoever believes has eternal life, remission of sins—saved;

Whoever is a fit candidate for baptism believes;

Therefore whoever is a fit candidate for baptism has remission of sins—saved—before being baptized.

All who have remission of sins—saved—before being baptized—
Are not baptized in order to remission of sins—to be saved;
All who are to be baptized have remission of sins—saved—before being baptized;
Therefore all who are being baptized are not baptized in order to remission of sins—to be saved.

The last syllogism is premised upon the two preceding ones.

Adam Clarke: "'Hath everlasting life.' He is entitled to this on his believing me to be the Messiah, and trusting in me alone for salvation."—*in l.*

OBJECTION.

Alexander Campbell says: "Some captious spirits need to be reminded, that as they sometimes find forgiveness, justification, sanctification, etc.,—ascribed to grace, to the blood of Christ, to the name of the Lord, without allusion to faith; so we sometimes find faith and grace, and the blood of Christ without an allusion to water. Now, if they have any reason and right to say that faith is understood in the one case, we have the same reason and right to say that water or immersion is understood in the other. For their argument is that in sundry places this matter is made plain. This is also our argument—in sundry places this matter is made plain enough. This single remark cuts off all their objections drawn from the fact that immersion is not always found in every place where the name of the Lord, or faith, is found connected with forgiveness. Neither is grace, the blood of Christ, nor faith always mentioned with forgiveness. When they find a passage where remission of sins is mentioned without im-

mersion, it is weak or unfair, in the extreme, to argue from that that forgiveness can be enjoyed without immersion. If their logic be worth anything it will prove that a man may be forgiven without grace, the blood of Jesus, and without faith; for we can find passages, many passages, where remission, justification, sanctification, or some similar term occurs, and no mention of either grace, faith or the blood of Jesus. As this is the pith, the marrow, and fatness of all the logic of our most ingenious opponents on this subject, I wish I could make it more emphatic than by printing it in capitals. I know some editors, some doctors of divinity, some of our most learned declaimers, who make this argument, which we unhesitatingly call a genuine sophism, the alpha and omega of their speeches against the meaning and indispensable importance of immersion or regeneration."—*In Hand's Text Book Exposed, p. 59.* I have copied this lengthy quotation because Mr. Campbell's followers parade it, all over the country, with as much trust in it as the Romanists trust the body of saints which they carry through cities of the old world, to bring rain. In answer to this, first, Mr. Campbell, herein, admits that there are several passages wherein salvation is ascribed to faith alone without mentioning baptism. Second: Inasmuch as there is not a passage of Scripture---Campbellites themselves being witness---which ascribes salvation to baptism alone---without faith Mr. Campbell's sword thrusts through only its owner. Third: But the sophistry of this Campbellite objection is evident when the question of debate is clearly stated.

The question between Baptists and Campbellites is: THE BLOOD, THE GRACE, THE NAME OF CHRIST, REPENT-

ANCE†---ALL THE THINGS WHICH MAKE THE SINNER READY TO TAKE THE LAST STEP TO BE SAVED, HAVING TAKEN PLACE,--WHAT IS THAT LAST STEP? *Baptists affirm that it is faith; Campbellites affirm that it is baptism.*

Baptists produce a vast array of Scriptures which presume the other steps to have been taken or that they are to be understood as necessary, and mention faith as the last step. That it is the last step is clear, in that it *saves the sinner.* Nowhere in the Bible can Campbellites find baptism as the last,---or as any other step to salvation. But baptism is presented, in the Scriptures, as coming after remission and as a profession of its having been received.

With this demolition of the Campbellite *fortress* I proceed to my arguments.

6. "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life;"---John 6:40. Beholding the Son is equivalent to considering the evidences of His claims.

All who fully conform to God's will shall be saved;
It is His will that to be saved all believe on Him;
Therefore all who believe on Him are saved.

Nothing, necessary to salvation, is unexpressed in what Jesus says is, fully,the will of God, to be saved;
Jesus does not express baptism as a part of the will of God, to be saved;
Therefore baptism is not necessary to salvation.
Every one who believes on the Son has eternal life;

† Of course, what the Campbellites call repentance and these other preparatory steps are not what the Scriptures call repentance, etc. But this question remands the nature of repentance, etc., as concerns discussion, to the point in this book on repentance, etc.

Every fit candidate for baptism believes on the Son;
Therefore every fit candidate for baptism *has* eternal life.

Stier: "The will of the Father is conditioned by *faith*. . . . . The believing makes the soul capable of and ready for eating."—*Words of Jesus, Vol. 5, p. 171.* Roos: "He who cometh to Him in faith will no more suffer hunger or thirst."—*Idem; Adam Clarke, etc.*

7. "Whosoever liveth and believeth in me shall never die."—John 11:26. *See Olshausen et al., in l.*

Every fit candidate for baptism believes in Jesus;
All who believe in Jesus shall never die;
Therefore, every fit candidate for baptism shall never die.

All who shall never die are pardoned—saved;
Every fit candidate for baptism—because a believer in Jesus—shall never die;
Therefore, every fit candidate for baptism *is* pardoned—saved.

All who believe are in a never-dying state—saved;
Every fit candidate believes;
Therefore, every fit candidate for baptism is in a never-dying state—saved.

In the words of Jesus: "Believest thou this?" Tholuck: "He is the vanquisher of death for the dead and for the living: *faith* is in both cases the condition."—*in l.; Adam Clarke; Matt. Henry; Stier; Etc.*

8. Like the Campbellites, the Jews thought they must work to be saved, and asked Jesus: "What must we do, that we may work the works of God?" To this, Jesus answered: "This is the work of God, that ye *believe* on him whom he hath sent." Jno.6:29.

The only "work" necessary to salvation is to believe on Jesus;
Every fit candidate for baptism believes on Jesus;
Therefore, every fit candidate for baptism has done the only "work" which is necessary to salvation.

Nothing but belief in Jesus answers for the "work" of God;
Baptism is not belief in Jesus;
Therefore, baptism will not answer for the "work" of God.

Every one who has done the only "work" which God requires, in order to salvation, is saved;
That only work is, "that ye believe on him whom he hath sent,"—
As every one that believes in Jesus has done that work,—
Therefore, every one that believes in Jesus is saved.

Stier: "Salvation is the *gift*, but faith is the instrument of its reception on the part of man."—*Words of Jesus, Vol. 5, p. 158; so Adam Clarke, Tholuck, Matt. Henry,† Olshausen, Bloomfield, et al.*

The passage says: As you can do nothing to save yourselves, I do all that is necessary to your salvation. By believing on me this work of mine becomes yours; in the sight of the law and in its spirit it enters into you and becomes your life.

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† Beza and Scott: "Should any one apply to a physician and ask him for what sum of money he would undertake to cure him, and the physician should answer in these words: All the money which I require is, that you confide in me; who would, from such an answer, conclude that this *confidence* was in fact money, which the physician demanded of the sick man? . . . . . They are therefore evidently ridiculous, who from this passage, infer that *faith* is a work, and that we are justified by our works."

"Nothing, either great or small,
Remains for me to do;
Jesus died and paid it all,
Yes, all the debt I owe.

Weary, working, plodding one,
Oh, wherefore toil you so?
Cease your 'doing'—all was done,
Yes, ages long ago."

9. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that *believing* ye may have life in his name."—John 20:31.

Whatever gives life gives salvation;
"Believing ye may have life";
Therefore, by believing we have salvation.

Whoever believes has "life in his name":
Every fit candidate for baptism believes;
Therefore, every fit candidate for baptism *has* "life in his name."

Whoever has "life in his name" is not baptized in order to receive that life;
Every fit candidate for baptism has "life in his name";
Therefore, every fit candidate for baptism is not baptized in order to receive that life.

"Believing we rejoice
To see the curse removed."

10. "He that *believeth* on me as the Scripture hath said, out of his belly shall flow rivers of living water."—John 7:38.

"Rivers of living water" flow only from the saved;
They flow from all who believe;
Therefore, all who believe *are* saved.

Stier: "He only who has come to the fountain with full trust and confidence can and will drink thereof."—*Words of Jesus, Vol. 5, p. 290.* Matt. Henry: "To come to Christ is to believe on Him as

the Scripture hath said."—*in l.; so Adam Clarke, Olshausen, et al.*

11. "Whosoever *believeth* that Jesus is the Christ *is* begotten of God."—1 John 5 :1.

All who *believe* are begotten of God;
All who are fit for baptism believe;
Therefore, all who are fit for baptism *have* been begotten of God.

If we are begotten of God before baptism, we are not baptized in order to be begotten of God;
We are begotten of God before baptism; for we then "believe"—
Therefore, we are not baptized in order to be begotten of God.

The context shows that John speaks to persons who had been some time in the new life; that he, therefore, makes faith the evidence of the new life. This faith is known by the love spoken of in the chapter. The love is known—Christian tested—by obedience. Campbellites reverse this and make the obedience the means instead of the evidence of salvation. Adam Clarke: "He that believeth that Jesus is the Messiah, and confides in Him for the remission of sins, is begotten of God; and they who are pardoned and begotten of God love him."—*in l.* When ye say that those who believe are not begotten and born of God until they are baptized "ye do err not knowing the Scriptures."

12. "Be it known unto you . . . . that through this man is proclaimed unto you remission of sins: and by him every one that *believeth is* justified from all things, from which ye could not be justified by the law of Moses."—Acts 13 :38, 39.

"Every one that believeth is justified from all things";

Every one who is fit for baptism "believeth";
Therefore, every one who is fit for baptism "*is* justified from all things."

All who are "justified from all things" have remission of sins;
All who are fit for baptism are justified from all things;
Therefore, all who are fit for baptism have remission of sins.

If we have remission of sins before baptism, we are not baptized in order to remission of sins;
We have remission of sins before baptism;
Therefore, we are not baptized in order to remission of sins.

Baumgarten: "On the side of the unrighteous, nothing can be required for this transformation, but that mental state which willingly allows such operations of the righteousness of Christ upon its own unrighteous condition to proceed. But now this frame of man's mind, which allows the Divine operation to go on, and receives it, is called, even from Abraham's time, *faith*."—*Apostolic Hist. Vol. 1, p. 417*† Neander: "By *faith* in Him they could obtain forgiveness of sins and justification."—*Planting and Training of the Christian Church, p. 114; so Adam Clarke, Matt Henry, Harless, Bengēl, Meyer, Barnes, Doddridge.*

13. For I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that *believeth;* to the Jew first and also to the Greek."—Rom. 1:16.

All, to whom the gospel is the power of God unto salvation, are saved;

†All the authors cited, or referred to, are upon the passages in connection with which I have quoted from or referred to.

The gospel is the power of God unto salvation to every one that believeth;
Therefore, every one that believeth *is* saved.
Only those who are saved by the gospel believe;
All who are fit for baptism believe;
Therefore, all who are fit for baptism *are* saved by the gospel.†

Thoiuck: "The condition of this divine efficacy on the part of man is *πίστις*"---*pistis*, faith---*in l.* Theodoret: "*εκ ταύτης γὰρ ὁι πιστεύσαν τες την σωτηρίαν τρυγωσιν*--"for out of this faith those who believe get the salvation. So *Adam Clarke*, *Matt. Henry*, *the Bible Commentary*, *Godet*, *Olshausen*, *Chalmers*, *et. al.*

14. "He that *believeth* on him shall not be put to shame.---For you therefore who *believe* is the preciousness."---1 Pet. 2:6,7.

Only those who will not be put to shame are Christians;
All who believe will not be put to shame;
Therefore, all who believe are Christians.
Only Christians believe;
All who are to be baptized believe;
Therefore, all who are to be baptized are Christians.
The "preciousness" is to all who believe;
All who are to be baptized believe;
Therefore, the preciousness is to all who are fit for baptism. Here are peace and joy to the believer before he is baptized.
The "preciousness" is possessed by only the children of God;
It is possessed by all who are fit for baptism;

† Let the reader substitute baptism for faith, in any of the passages I quote,and see how absurd and ridiculous is Campbellism.

Therefore, all who are fit for baptism *are* the children of God.

Bengel: "He shall *experience* that the preciousness of Christ abounds towards him (whilst) believing."—*in l. So Matt. Henry, so Doddridge.*

15. "They rehearsed all things that God had done with them and how that he had opened a door of *faith* unto the Gentiles."—Acts 14:27.

Whatever door was opened to the Gentiles was the way of salvation;

The door opened was the "door of faith;"

Therefore, the "door of faith" is the way of salvation.

The way of salvation is the only way by which the penitent is saved;

That way is the door of faith;

Therefore, the penitent enters salvation by only the door of faith.

The door of faith is "faith only"—for the penitent;

The Gentiles entered Christ by the door of faith;†

Therefore, the Gentiles entered Christ by faith only.

To enter into salvation is to be saved;

The penitent Gentiles entered into salvation by faith only;

Therefore, the penitent Gentiles were saved by faith only.

Penitents of all ages are saved in the same way by which these penitent Gentiles were saved:

These penitent Gentiles were saved by faith only;

† By reference to the following passages the reader will see that (θυρα) *thura*, rendered door,—takes into the inside: Matt. 6:6; 25:10; 27:60; 28:2: Mark 11:4; Luke 11:7; John 10:1,2,7,8; 18 6; 20:19; 1 Cor. 16:9: 2 Cor. 2:12: Col. 4:3; James 5:9; Rev. 3:8,20; 4:1.

Therefore, penitents of all ages are saved by faith only.

Adam Clarke: "How the heathen had received the gospel which, through faith in Christ Jesus, was able to save their souls."—*in l.* Bengel: "Paul calls it entering in."—*in l.* So Meyer, et. al.

16. "The righteousness of God through *faith* in Christ Jesus unto all them that believe." Rom. 3: 22.

God's righteousness upon and unto the penitent is salvation;

His righteousness comes upon and unto the penitent through faith.

Therefore, salvation is through faith;

All who have faith have God's righteousness;

Every fit candidate for baptism has faith;

Therefore, every fit candidate for baptism *has* God's righteousness—salvation.

So Meyer says, on Acts 16: 30: "The Apostle lays down faith as the condition of salvation, and nothing else." Tholuck: "It—salvation—is the effect of a believing, inward acceptance of Christ in all that he was for mankind."—*in l.* Bengel: "By faith in Jesus . . . Jews and Gentiles are both accused and justified in the same way."—*in l.*

Adam Clarke: "That method of saving sinners which is not of *works*, but by faith in Christ Jesus." —*in l. So Scott, Bloomfield, Chalmers, Van Hengel, The Bible Commentary, Barnes, Olshausen, Godet, etc.*

17. "The righteousness which is of God by *faith*." —Phil. 3:9.

All who have that which procures righteousness are saved;

Faith procures righteousness;

Therefore all who have faith are saved.

God's righteousness is "by faith;"

All who are fit for baptism have faith;

Therefore, all who are fit for baptism have God's righteousness.

All who have God's righteousness have remission of sins;

All who believe have God's righteousness;

Therefore, all who believe *have* remission of sins.

All fit candidates for baptism believe;

All who believe have remission of sins;

Therefore, all fit candidates for baptism have remission of sins.

Adam Clarke: "God's method of justifying sinners through faith in his Son. That justification which is received by faith through the atonement."—*in l.* Scott: "When the sinner believes in Christ he is immediately justified by faith, and has peace with God." —*So Matt. Henry, Bloomfield, The Bible Commentary, Barnes, Doddridge, Harless, Olshausen, Meyer, etc.*

18. "That upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through *faith*."—Gal. 3:14.

The promise of the Spirit is salvation;

The promise of the Spirit is—given to us—"through faith;"—

Therefore, salvation—is given to us—"through faith."

All who have faith have complied with the condition of salvation;

Every fit candidate for baptism has faith;

Therefore, every fit candidate has complied with the condition of salvation.

No one who has complied with the condition of salvation is in an unsaved state;
Every one fit for baptism has complied with the condition of salvation;
Therefore, no one who is fit for baptism is in an unsaved state.

Bengel: "Not of works, for faith depends on the promise alone."—*in l.*

Adam Clarke: "And all this was through faith. Hence from the beginning God had purposed that salvation should be *through faith*, and never expected that any man should be justified by the works of the law."—*in l. So Matt. Henry, Scott, so Barnes, Doddridge, Bloomfield, The Bible Commentary, Olshausen, etc.* The reader will not overlook the context, in which, as Adam Clarke intimates, the apostle illustrates salvation, throughout all ages, by Abraham's being justified by faith only. See my argument in the first part of this chapter on Abraham's justification.

19. "The Scripture hath shut up all things under sin that the promise of *faith* in Christ Jesus might be given to them that *believe*."—Gal. 3:22.

All who have faith have the promise;
The promise is received by faith;
Therefore, all who have faith receive the promise.

The promise is salvation;
All who have faith have the promise;
Therefore, all who have faith have salvation.

All who have faith have salvation;
All who are fit for baptism have faith;
Therefore, all who are fit for baptism *have* salvation.

Bengel: "So that there remains to us no refuge but faith."—*in l.*; *so Adam Clarke, Macknight, Matt. Henry, Bloomfield, Barnes, Doddridge, &c.*

20. "He made no distinction between us and them,

cleansing their hearts by *faith*."—Acts 15: 9.

All who possess that by which this cleansing comes are saved;
This cleansing comes by faith;
Therefore, all who have faith are saved.

Hackett: "In that by faith He purified their hearts, *i. e.*, in connection with the reception of the gospel, had made them partakers of the holiness which renders those who possess it acceptable in His sight."—*in l.*

Bengel: "He who hath the Holy Spirit and faith, (a thing which is apprehended by the spiritual sense itself), hath liberty, and purity, and is no longer subject to the law."—*in l.; so Whitby, Scott, Matt. Henry, Neander, Meyer, Barnes, Olshausen, etc.*

21. For Christ is the end of the law unto righteousness to every one that *believeth*."—Rom. 10: 4.
The end of the law means the law satisfied.

For the law to be satisfied means saved;
The law is satisfied for "every one that believeth;"
Therefore, "every one that believeth" is saved.

The condition by which the law is satisfied, is the condition of salvation;
The law is satisfied by faith as that condition;
Therefore faith is the condition of salvation.

All who comply with the condition of salvation are saved;
Faith is the condition of salvation;
Therefore all who exercise faith are saved.

All who exercise faith are saved;
All who are prepared for baptism exercise faith;
Therefore, all who are prepared for baptism are saved.

Bengel: "Bestowing righteousness and life . . . . in the believer . . . . . of the Jews and Gentiles."—

in l. Matt. Henry: "On our believing, our humble consent to the terms of the Gospel we . . . . are justified through the redemption which is in Christ Jesus."—*in l.; so Adam Clarke, Bloomfield, Whitby, Scott, Stuart, Chalmers, Barnes, The Bible Commentary, Godet, etc.*

22. "Through whom we have access by *faith* into this grace."—Rom. 5:2.

To get into God's grace, is to get into salvation;
We get into God's grace by faith;
Therefore, we get into salvation "by faith."

If any one thing gets us into grace, we are got into grace by that one thing only;
Faith is the one thing which gets us into grace;
Therefore, faith only gets us into grace.

Whatever gets us into grace gets us into salvation, only;
Faith gets us into grace;
Therefore, faith only gets us into salvation.

Tholuck: "By believing in the gracious institution of salvation . . . there is secured for us such a child-like relationship toward God that it is a joyful thing to hold intercourse with him."—*in l.* Chrysostom: *Καί γαρ ἀπέθανε δϊ ἡμᾶς, και κατήλλαξεν ἡμᾶς . . . . . ἡμεῖς δὲ τὴν πίστιν εισηνέγκαμεν μόνον*—And he died through us and reconciled us . . . . now we bring faith only. *So Adam Clarke, Matt. Henry, Chalmers, The Bible Commentary, Barnes, Olshausen, Godet, Macknight, etc.*

23. "Being therefore justified by *faith*."—Rom. 5: 1.

That which justifies us saves us;
Faith justifies us;
Therefore, faith saves us.

That which justifies us without anything else, justifies us alone;
Faith justifies us without anything else;
Therefore, faith alone justifies us.

All who have faith are justified;
Every fit candidate for baptism has faith;
Therefore, every fit candidate for baptism *is* justified.

Adam Clarke: "The Apostle takes for granted that he has proved that justification *is* by *faith*, and that the Gentiles have an equal title with the Jews to *salvation by faith* . . . . . We are justified—have all our sins pardoned *by faith*, as the instrumental cause; for, being sinners we have no works of righteousness that we can plead."—*in l.* Stuart: "By belief instead of perfect obedience."—*in l.* *So Matt. Henry, etc.* This Scripture is the conclusion of the plain argument from Abraham's justification by faith "apart from works." And as Bloomfield comments: "The uniform doctrine of Scripture is that the believer's faith is counted to him for righteousness." How much does this look like the doctrine:

> "Dive like a wild fowl for salvation
> And fish to catch regeneration?"

24. "For ye are all sons of God through *faith* in Christ Jesus."—Gal. 3: 26.

That which makes us "sons of God" saves us;
"Through faith in Christ Jesus" we "are sons of God;"
Therefore, faith in Christ Jesus save us.

That which makes "sons of God," saves alone;
Faith makes us "sons of God;"
Therefore, faith alone saves us.

If faith alone really saves us, baptism, in no way *really* saves us;
Faith alone really saves us;

Therefore, baptism, in no way, really saves us.
If we are "sons of God through faith in Christ Jesus," we are not sons of God through baptism;
We are "sons of God through faith in Christ Jesus;"
Therefore, we are not "sons of God through" baptism.

Adam Clarke: "For ye who have believed the gospel are all children of God by faith in Christ Jesus."—*in l.* Matt. Henry: "They come to obtain . . . this privilege . . . by faith in Christ Jesus, having accepted Him as their Lord and Savior, and relying on Him alone for justification and salvation, they are hereupon admitted into this happy relation to God." *So Macknight, Doddridge, et. al.*

Objection.

Campbellites, like they do nearly everything in the plan of salvation, get this matter wrong or backwards, and reply: "But, the next verse—'For as many of you as were baptized into Christ did put on Christ'---tells us that we become children of God by baptism: thus it explains how we become children of God by faith." To this I answer: it does no such thing. Adam Clarke: "To put on, or to be clothed with one, is to assume the person and character of that one; and they who do so are bound to act his part, and to sustain the character which they have assumed. The profession of Christianity is an assumption of the character of Christ."---*in l.* Bengel: "Christ is to you the *toga virilis*."†---*in l.* Campbellites have people assuming the character of Christ to become the sons of God; while Paul, here, has them assuming that

†Among the Romans, when a youth arrived at manhood, he assumed the dress of a full grown man, which was called the *toga virilis.—James Bryce, LL. D., in Bengel's Com.*

character because their life and relation, as sons, demand that character. Paul appeals to their baptismal profession, that they had become sons, as the reason for their Christian life; Campbellites would appeal to their baptism in order to, thereby, be made sons. Paul has them putting on Christ because He *is* theirs; Campbellites have them putting on Christ in order that He may, thereby, become theirs. Paul would have us become good to put on the character of the good; Campbellites would have us to put on the character of the good in order to, thereby, become good. Paul's doctrine forbids any bad man to assume to be good until he is good; under the delusion, that assuming to be good makes us good, Campbellites would encourage the bad man to assume to be good. Campbellites would have a man enter a clothing store, clothe himself with a new suit in order to possess it; Paul would have him enter that store, first buy the suit, then put it on because it is his. The Campbellite, doctrine would send the man into prison; Paul's would send him about his business, clothed, as an honest man, with a new suit. Those who follow Paul's doctrine will first, by faith, possess Christ, then, clothed with Him, walk in Him, from this world to glory; those who follow the Campbellite advice, putting on Christ before He, by faith, is theirs, under the *delusion* that they have really put Him on, will walk from this world off into the gulf of everlasting shame. See that part of this chapter on baptism a profession.

"Lord, let not all my hopes be vain,
Create my heart entirely new;
Why hypocrites could ne'er attain,
Which false apostles never knew."

25. The grammatical construction of "believeth in Him," "believeth on Him," "believed in His name,"

"believeth on the Son," "believeth on me," "believeth unto righteousness."—See John 3:15, 16, 18, 19; 6:29, 35, 40, 47; 7:38; 9:36; 11:25, 26, 45, 48; Acts 10:43; Rom. 10:10, etc. In all these passages and many others, "in," "on," "unto" are renderings of the preposition εἰς---*eis*. The following lexicons thus define *eis:* "In composition *eis* retains its chief signification, *into*."---*Liddell and Scott's*. Robinson's: "*Eis* a preposition governing only the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction to, towards, upon any place or object." By counting, I find *eis* 1650 times in the New Testament. It is nearly always used in the sense of into. With all its loose rendering of prepositions our Common Version renders it *into* 580 times. Says Alexander Campbell: "Not having time to count over the whole book, I found in the Gospels that *eis* occurs 795 times. Of these it is translated *into* 372 times, and by to, for into, 100 times, for to the house, to the temple, to Jerusalem, to Bethany, to Nazareth; and of 273 times, where it is rendered unto, it might have been rendered into very often, thus making in all 500 out of 795 occurrences."—*Campbell on Baptism, p. 158.* Therefore, according to Alexander Campbell's own statement, *eis* generally means into; so that, unless the context or the sense forbid, its usage requires into in all its occurrences. In some cases the sense or the context forbids. But these are rare exceptions. Whatever may be the number of exceptions, the sense and the context in none of the passages, concerning believing in Christ, in His name, etc., forbid rendering it into. I would, therefore, render: "He that believeth into me;" "Whosoever believeth into me;" "man believeth into right-

eousness." Let the reader turn to all the Scriptures, referred to, at the head of this argument and read into where "in," "on" and "unto" occur, and see how much clearer they read.

OBJECTION.

It may be objected, that if we render *eis* into, according to Rom. 10:10, "confession into salvation" makes confession as necessary to remission of sins as is faith. In answer to this, Matthew says: "Every one therefore who shall confess *in* me before men him will I confess." Matt. 10:32. The marginal rendering of ἐν ἐμοὶ—"in me," in the Revised Version is correct. See Matt. 10:32 under another argument. Thus we are in Christ before confessing Him. This confession, therefore, cannot be a literal confessing into Christ. It is figurative. We believe literally into Christ; we confess figuratively into Him.

I will resume my argument, letting a Campbellite, who is beginning to get his eyes open, speak. President Clark Braden, one of the ablest Campbellite writers and debaters in America, thus speaks to his own people, in *The Apostolic Church*—a Campbellite paper:—"They hunt up a few places where *eis* cannot literally mean into, but is better rendered by unto, concerning, etc. They then attempt to foist these rare meanings where *eis* is used after *baptizo*. I have retorted to this specious sophistry, that the connection did not require any such departure from the root idea of motion from without a place, state, relation or condition, to within such a place, state, relation or condition; that the context forbids any such departure, and requires that we adhere to the original idea, and render *eis* by into." After replying to Baptists and others he says: "But herein is a marvelous thing." I have

lately called attention to the fact that *eis* occurs after *pisteuo* [believe] thirty-four times, and after *baptizo* [immerse] ten times; that if the Bible declares we are immersed into Christ, it declares in nearly four times as many passages that we believe into Christ."† To this a leading Campbellite, to save Campbellism, replies. Noticing this reply, President Braden says: "But to my amazement, my good brother Butler demurs as dogmatically to this palpable teaching of the Bible as ever a sectarian demurred to the unequivocal declaration, that men are baptized into Christ!! . . . Why does not *eis* after *pisteuo* have the same force and meaning that it does after *baptizo?* Why should it not be translated into after *pisteuo?* What objection can you urge against translating *eis* by into that the sectarian cannot with equal force turn against your translating *eis* by into after *baptizo?* Light is wanted here. More light is needed here, Bro. Butler. Will you give it to us?" If I may answer the question, I will say, "Bro. Butler" and the whole army of Campbellites will never give that "light." Debating with *rantists*, Campbellites readily see that *eis* means into; debating with Baptists, they cannot see that *eis* means into. President Braden proceeds to lecture "Bro. Butler": "Do you not feel—was going to say ashamed—but I will say, confused at being caught in parading as quibbles against translating *eis* by into after pisteuo [believe] the identical passages that sectarians have paraded against translating *eis* by into, after *baptizo.*" Section V, of this chapter.

† Under the argument on the design and symbolism of baptism I will see that we are baptized *into* Christ. Baptists can well let *eis* speak without choking it before it says all it has to say.

"What is the difference except that you sin against greater light and knowledge? If their position in reference to *baptizo* is false, can yours in reference to *pisteuo* be true? Light, Bro. Butler, light! Do you not resort to the sectarian dodge of concocting a theory and then foisting your theory into the Bible, in violation of its plain teaching? The only difference I can see is, you get up a theory that *makes baptism* alone change our state, relation,or condition, while the sectarian makes faith alone accomplish the same end; and both are equally false. Is not their course precisely identical with yours! Is not their reasoning on faith alone as good as yours on baptism alone? Has it not four times as many passages to sustain it? Is not your pettifogging on baptism alone as objectionable as their pettifogging on faith alone? . . . In short, Bro. Butler, drop your Campbellite sectarianism about baptism alone as well as orthodox sectarianism about faith alone, and accept the Bible teaching: We believe into Christ, repent into Christ, confess into Christ, and are baptized into Christ."†—*Quoted in The Baptist.*

Commenting on this, Rev. J. R. Graves, LL. D., well says: "If the primary meaning of *eis* is into, as all scholars admit, then it is true that the penitent sinner believes into Christ—i. e., that is, by faith and faith alone the alien becomes united to Christ—enters Christ savingly."—*The Baptist.* That the penitent believes into Jesus Christ,is therefore, from this use of *eis*, certain.

26. The grammatical construction and meaning of

†See the question of debate between Baptists and Campbellites stated in this chapter in answer to objections between arguments "5" and "6' on the New Testament testimony. As regards baptism, see argument on symbolism, design of baptism, in which appears President Braden's error, in thrusting at "faith alone."

ἐκ πίστεως—*ek pisteos*—etc. The following Lexicons thus define *ek*, Liddell and Scotts': "Out of faith, from faith—of place, of origin, of occasion, inducement, means; it may be translated arising from, through. In prose it expresses any result, on what ground, etc." Bagsters': "Of, from, out, denoting source, origin, denoting cause, means or instrument, by, through, denoting the author or efficient cause." Greenfield's: "From, out of, denoting origin or source; for, on account of, because of, denoting cause; denoting means or instrument, by, through, denoting the author or efficient cause, etc." Robinsons': "After verbs implying motion of any kind, out of or from any place or object . . . Of the origin, source, cause, that from which anything proceeds or is derived. Here *ek* marks the nearer, immediate direct source or cause. . . This is strictly the primary sense of the genitive case itself. . . . Of the efficient cause or agent, that from which any action or thing directly proceeds, is produced, effected, from, by. . . Of the motive or inciting cause, especially an emotion of the mind; . . . of the instrument or means, from, by which or with which." I have quoted the definitions these Lexicons give, which relate to the subject before us. That *ek* denotes the source, cause, and instrument of anything, they agree.

Winer: "*Ek* denotes *issuing from within*. *Figuratively*, this preposition denotes every *source* and *cause out of which* something issues . . . . *ek* is especially employed to express the *mental state*, the *disposition out of* which something springs."—*N. T. Gram., pp. 367, 368*. *Ex* is used about 925 times in the New Testament. In all these occurrences it clings to the above definitions. As a few examples: "*Out of*

Egypt;" [I italicise the translations of *ek*]; "*out of* thine eye;" "the tree is known *by* its fruits;" "thou mightest be profited *by* me;" "conceived *by* one;" "in perils *by* my countrymen;" "*through* weakness;" "*by* the power of God;" "*by* a bondmaid:" "*by* a free woman."—Matt. 2: 15; 7: 5; 12: 33; 15: 5; Rom. 9: 10; 2 Cor. 11: 26; 13: 4; Gal. 4: 22, 23. Used in the same way—in the genitive—with *πίστις—pistis*, faith, we have *ek*, in the New Testament, 20 times. Thus, "revealed from [I italicise the words which render *ek*] faith:" "the just shall live *by* faith;" "justifier of him that *believeth* in Jesus"—literally *of* or *by* faith---*ἐκ πίστεως*---"it is *of* faith;" "which is *of* the faith of Abraham;" "righteousness which is *of* faith;" "not *by* faith;" "righteousness which is *of* faith;" "that we may be justified *by* faith;" "they which are *of* faith;" "justify the heathen *through* faith;" "they which be *of* faith;" "the just shall live *by* faith;" "the promise *by* faith of Jesus Christ;" "we might be justified *by* faith;" "hope of righteousness *by* faith;" "not *by* faith only;" "the just shall live *by* faith." Rom. 1: 17; 3: 26, 30; 4: 16; 9: 30, 32; 10: 6; Gal. 2: 16; 3: 7, 8, 9, 11, 22, 24; 5: 5; James 2: 24; Heb. 10: 38. By comparing these references the reader may make himself a Lexicon by which he can see that justified "by," "of," "through" faith, means that faith brings the penitent into Christ—saves him.

27. Grammatical construction and meaning of *διὰ πίστεως, διὰ τῆς πίστεως—dia pisteos, dia tees pisteos*—through faith, through the faith. The following Lexicons thus define *dia:* Liddell and Scott's: "Radical signification, right through, Causal,—coming through, and out of, arising from . . . the agent or instru-

ment, *through, or by means of, or by.*" Greenfield's: "*Dia* . . . through, by or from, as referring to the efficient or first cause; through, by means of, with, referring to the *means or instrument.*" Bagster's: "*Dia* . . . through, of immediate agency, causation, instrumentality, by means of, or by; of means or manner, through, by, with." Robinson's: "*Dia* . . of the immediate cause, the instrument or means; that which intervenes between the act of the will and the effect, and through which the effect is produced; through, by, by means of . . . . . Of the condition, circumstances, state of mind, through, by, in which anything is done." As the preposition, as used for the subject before us does not relate to time, place, etc., I have quoted no definitions under such heads. Winer, on *dia:* "Its primary meaning is through . . . . From this local through, in Greek, as in all languages, the transition is easy to the instrument as that through which the effect as it were passes, that which intervenes between the volition and the deed. To the idea of instrumentality, *dia* can also be referred when used of that mind in which one does something." *N. T. Gram., 378-379.*

On p. 423, Winer says: "*Dia* with the genitive usually denotes a mental state viewed as something mediate, a means; in Heb. 12:1 δι' ὑπομονῆς may be rendered with (through) patience, assidue, (similarly,) Rom. 8:25, etc." Thus the lexicons and the grammars agree in making *dia* the immediate agency or means, especially, of a *state of mind* by which anything is effected. Thus *dia pisten as* means through the instrumentality of faith, as the condition of the mind. In the New Testament *dia* occurs about 584 times. When not used locally or causally it always *or*

nearly always, at least---expresses or implies instrumentality. It occurs in the following quotations: "*By* the prophet;" "*by* the father;" "shall live *by* me;" "*by* me if any man enter [I italicise the rendering of *dia*]; "*through* the Holy Ghost;" "*by* the mouth of David;" "*by* wicked hands;" "the faith which is *by* him;" "miracle hath been done *by* them;" "*by* the name of the Holy Child Jesus;" "*by* the hands of the Apostles;" "*by* the offense of one;" "*by* the righteousness of one;" "*by* one man's disobedience;" "*by* the obedience of one;" "*through* righteousness;" "*by* Jesus Christ our Lord;" "by the glory of the Father;" "by the commandment."--Matt. 1:22; 2:5,15,23; 4:14; 8:17; 12:17; 21:4; 24:15; 27:9; Luke 1:70; Acts 1·2, 16; 2:28; 3:16; 4:16; 5:12; Rom. 5:18, 19, 21; 6:4; 6:8. By referring to these passages, the reader will get an idea of what "*by* faith" means. With the the genitive of faith *dia* is used, in the New Testament, at least, 12 times, to tell us how the penitent is saved. "*By* faith of Jesus Christ;" [I italicise its translation] "*through* faith in his blood;" "justify the uncircumcision *through* faith;" "therefore it is of faith:" "the promise of the Spirit *through* faith;" "justified *by* the faith of Jesus Christ;" "children of God *by* faith;" "saved *through* faith;" "Christ may dwell in your hearts *by* faith;" "righteousness . . . . which is *through* faith;" "ye were also risen† *through*

†Crucified with him, quickened with him, risen with him, circumcised with the circumcision made *without* hands—See Rom. 6 6; Gal. 2:20; ("have been crucified"—Rev. Ver.) Col. 3:1; 2:16, as well as the symbolism of baptism show that "risen," here, "buried are both signified by our baptism."—*Matt. Henry*. The meaning; In Christ, as our representative we were crucified, buried and arose; and in baptism we symbolically are buried and arise.

faith;" "salvation *through* faith which is in Christ Jesus."---Rom. 3:22, 25, 30; 4:16; Gal. 3:14; 2:16; 3:26; Eph. 2:8,17; Philip. 3:9; 2 Tim. 3:15. In addition to this, the same idea is implied by its use as a causal accusative, in Heb. 3:19; 4:6; for unbelief keeping them out implies that faith would have let them in. As the lexicons and the grammars testified, both *ek* and *dia* express that which instrumentally grows out of the mental state. Faith is the mental state by which we receive salvation. Thus, with the two accusatives which are used with the words for unbelief, we have *thirty-four* passages, expressly stating that faith is the instrument of justification for every true penitent. How little does this look like---in the language of Alexander Campbell---that "immersion alone was that act of turning to God."---*Mill. Harb., Extra number 1, p. 35, quoted on p. 211 of Text Book on Camp.*

28. Paul was especially sent to save sinners; yet he says: "For Christ sent me not to baptize but to preach the Gospel."—1 Cor. 1:17. See *Winer's N. T. Gram., p. 497.* In this statement Paul does not intimate that, as an act of obedience, as professing Christ, etc., baptism is not important. But he does intimate that baptism has nothing to do in procuring remission—pardon—salvation. Heinrici: "Baptizing is not the object of Paul's commission from Christ, but preaching the Gospel."—*Quoted*, Acts 9:15,20; 22:15; 26:16-18. As Henrichi and Winer say, the statement does not mean to exclude baptism; but it is for oratorical effect, to show the greater importance of preaching, as it alone leads to Christ. It is in like meaning to the same Greek which expresses the little importance of the Apostles, compared with God

—"rejecteth not man but God"—*ouk alla*.—1Thes.4:8

Paul's especial mission was to do whatever was essential to save men;

Paul did not regard baptism an essential part of his work;

Therefore, baptism was not regarded by Paul as essential to save men.

How little does this look like the Campbellite doctrine of—in Alexander Campbell's words—"the Gospel in the water!"—*Christian Baptist, p. 417.*

29. Cries the jailer: "What must I do to be saved?" Answers the Apostle: "*Believe* on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31. Here was a man who was truly penitent,—ready to find Christ. How? he asks. "Believe on the Lord Jesus Christ," answers the Apostle. What Campbellite could have left baptism out of the answer? What Campbellite will answer the question as did the Apostle? Instead of such an answer Mr. Campbell cries: "Who will not concur with me in saying that Christian immersion is the gospel in the water."—*Christian Baptist, p. 417.* Campbellites infer, from his speaking the word of the Lord to him, in v. 32, that he thereby preached "the gospel in the water." If so, when he recorded the answer, "believe on the Lord Jesus Christ,and thou shalt be saved," he omitted to give the essential part of the answer. The Word of the Lord, which he afterward spoke, was the duty of professing, in baptism, their *already found* salvation. See Acts 10:47,48. This they did immediately. Baumgarten: "Paul makes . . . salvation dependent on the faith of the jailer."—*Apostolic History, vol. 2, p. 130.* Matt. Henry: "If he will but believe in Christ." *So Barnes, Hackett, Doddridge, et. al.*

30. We have several cases, recorded, in the New Testament, of faith only saving penitents—of persons saved before they were baptized. (1) Jesus "said unto the woman, Thy *faith* hath saved thee; go in peace."—Luke 7:39–50. Adam Clarke: "Thy faith hath been the instrument of receiving the salvation which is promised to those who repent."—*in l.* Matt. Henry: "She was justified by her faith."—*in l.* Stier: "*Faith* in this case, is pointed out as the internal principle on account of which God justifies.—" *Words of Jesus, vol. 3, p. 472.* (2) "This man went down to his house justified rather than the other." —Luke 18:14. Stier: "Justified at first, he is therein . . . . sanctified. Goes on his way as a new man, no more a sinner!"—*Words of Jesus, vol. 4, p. 313.* Adam Clarke: "Justified. His sins blotted out and himself accepted."—*in l.* Matt. Henry: "But our Lord, to whom all hearts are open, and no secret hid, who is perfectly acquainted with all proceedings in the court of heaven assures us that this penitent, broken-hearted publican went to his house justified, rather than the other . . . The proud Pharisee goes away, . . . not justified . . . not pardoned."—*in l.* Christian Baptism was then in existence. Without it his heart leaps with the joy of forgiveness. How, then, "is the gospel in the water?" *So Olshausen, Barnes, et. al.* (3). To the unbaptized, penitent thief, on the cross, Jesus said: "To-day thou shalt be with me in Paradise."—Luke 23:43. Stier: "All crucified with Him, but who call upon Him in faith, He takes with Him."—*Words of Jesus, vol. 7, p. 452.* Matt. Henry: "He lets all penitent believers know that when they die they shall go to be with Him."—*in l.*

"The dying thief rejoiced to see,
That fountain in his day;
And THERE have I though vile as he,
Washed all my sins away.
E'er since, by *faith*, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die," etc.

Here, then, are three cases, *before* Christ's ascension, and, in the case of the house full, at the home of Cornelius,—Acts 10: 33–48—a large number after —all of whom were so certainly saved without baptism, that not even a Campbellite can deny that baptism did not save them. As God has but one plan of salvation these cases set the matter, with all who have eyes to see, forever at rest. All that a Campbellite can do is to stand and cry "Pentecost." That cry I have shown vain, in chapter 10 of this book, wherein is proved, as clear as that two and two make four,that the gospel was preached before Pentecost; that they had, before Pentecost, the same Savior, the same gospel, the same salvation, the same Church which we have to-day. Then, here comes the large number gathered into the house of Cornelius, after Pentecost, saved before baptism; just as they were saved before Pentecost. The saved after Pentecost standing in the same salvation, saved in the same way as those before Pentecost stood and were saved.

31. "By the works of law shall no flesh be justified in his sight."—Rom. 3: 20. "A man is justified by faith *apart* from the works of the law."—Rom.3: 28. "God reckoneth righteousness apart from works."—Rom. 4:6. "If it is by grace it is no more of works: otherwise grace is no more grace."—Rom. 11: 6. "For by grace have ye been saved, through faith; and that not of yourselves: it is the gift of God, not of

works, that no man should glory."—Eph. 2:9.

To sweep away the "gospel in the water" it is only necessary to show that baptism is a work. (1) The presumption, at once, puts it down as a work. Let any one tell, if he can, why the ceremonies of the Old Testament are "works" while the ceremonies of the New are not works. If the immersions, under the Old Testament, were works, no less must be the immersion under the New. Should it be said that immersion, under the New, is a grace—ordained through the favor of God, the answer is: so the ceremonies of the Old were grace in the same sense. In its place and for its purposes the Old Testament was a favor or grace. Presumption, then, is so strong in favor of New Testament ceremonies being works, that upon him who denies that they are works rests the burden of proof.

(2) The meaning of the word "works" certainly includes New Testament ceremonies. Webster defines work: "To exert one's self for a purpose; to put forth effort for the attainment of an object; to labor; to operate; to be engaged in the performance of a task, a duty, and the like . . . To influence by acting; to prevail upon . . . Theologically: moral duties, or† *external performances, as a ground of pardon, justification.*"—*Webster's Unabridged Dic.* (My italics.) Surely, that this is just what Campbellites do to be saved, even they cannot deny. But may not the Hebrew and the Greek differ from Webster? Let us see. (a) מלאכה—*melakah*, means, "ministry, ser-

†Only externals are works, as Webster, here, rightly says. As asking on the part of a beggar, is not working for bread, so the prayer or exercise of faith for salvation is not working for salvation. See foot note to argument "8" under this Section.

vice, work, labor, business . . . work as wrought, thing done or made."—*Ges.' Lex. Heb.* (b) מעשׂה *maaseh* means: "Work, labor, business, the labour of temple service, mode of acting, conduct, a work a deed, something done," etc.,—*Ges. Lex. Heb.* (c) פּעל—*poal*—work, labour, business, . . . a work, a deed, act."—*Ges. Lex. Heb.*. These three are the words generally used,in the Old Testament, for works. There are three or four others; but they are used but few times. They do not differ, materially, from these three. *Maasseh* is rendered work, in the following quotations: "I have seen all the works that are done;" a "time . . . for every work;" "in his own works;" who hath not seen the evil work;" "sentence against an evil work;" "God shall bring every work into judgment;" "the work of righteousness;" "their works are vanity;" "I know their works."—Eccl. 3:17,22; 4:3; 8:11; 12:14; Isa. 37:19: 41:29: 66:18.

Poal is rendered work, in the following quotations: "Accept the work of his hands;" "the Lord recompense thy work;" "He showeth them their work;" "the wicked is snared in the work of his own hands;" "whether his work be pure;" "recompense her according to her work."—Deut. 33: 11; Job 36: 9; Psa. 9: 16; Jer. 50: 29. *Melakah* is almost exclusively used for material work. Thus we see that the Hebrew words, for work, include external *anything* which we do. Baptism is an act, a thing we do. In the New Testament we are concerned with but one word—ἔργον —*ergon*. It occurs 176 times in the New Testament. It is rendered "work," "works," "deed," "deeds." The following Lexicons thus define it: Liddell and Scott's: "A deed work, work of duty . . . . a deed, action," etc. Greenfield's: "Anything done or to be

done . . . . deed, word, action . . . . duty enjoined." Bagster's: "Anything done, or to be done; a deed, work, action . . . . duty enjoined." Robinson's: "A work, deed, action, something done . . . . of the works of men in reference to right or wrong, as judged by the moral law, the precept of the gospel . . . a good deed, good works . . . . of works of law, *i. e.*, required by or conformible to the Mosaic law; so of a course required by this law." Thus, Hebrew, Greek and English lexicography and usage, leave no doubt that as baptism is an act, action, deed, duty, it is a work.

By the grammatical construction of the passages which declare that works cannot save us, that baptism is one of the works, is, if possible, made more certain. "The article in Greek, as a weakened demonstrative, directs special attention to its substantive, making it either a *particular object*, distinguished from others of its class, or, as a whole class distinguished from other classes."---*Hadley's Greek Gram., p. 216.* Winer: "The article was originally a demonstrative pronoun . . . . . when employed as strictly an article before a noun it marks the object as one definitely conceived, whether in consequence of its nature, or the context, or some circle of ideas assumed or known." Of course, the converse is true---*i. e.*, its omission, except where the noun is clearly understood to be emphatic, implies that the noun is not definite.---*Hadley's Greek Gram., p. 217; Winer's N. T. Gram., p. 119.* Winer's words are: "This omission, however, only takes place when it produces no ambiguity, and leaves no doubt in the mind of the reader whether the object is to be understood as definite." Thus ἐξ ἔργων νομου---*ex ergon nomou*---does not read as translated, "the

works of the law," but it reads, works of law. That is, no works of any kind of law. The Revised Version, in its marginal rendering, of Rom. 2: 20; Gal. 2: 16, rightly renders the phrase, "works of law." So does the Bible Union Version render it---"works of law." Tholuck, on the phrase: "The whole amount of the duties obligatory upon the Jews, whether they relate to external rites or moral actions properly so called."---*On Rom. 3: 20; so Bengel.* That the Apostle had especial allusion to Old Testament laws and works is true enough. But that was because he was speaking to Jews. They would be the last ones to suppose that while a law and a work could not save, under the *Old*, another law and another work, on the *same principle*, from the same "flesh," could save under the *New*! Too great was their confidence in the old laws, and their works, to drop them for refuge in another law and another work scheme. To let go the Old was to cling to Christ only. But Paul by saying, "works of law," used a phrase, which by the meaning of "works" and "law"---"law of baptism"---cannot exclude baptism and the supper. Had the Apostle not meant to cut off baptism—and the supper, too—as saving, how naturally he would have said: "By the works of the *Old Testament* law shall no flesh be saved; but by the works of the New Testament law is salvation." This Paul did not say; this Campbellites *do say*. All law, being but a sinking ship for the sinner, the Campbellite calls him from the sinking ship of the Old, to be drowned in the sinking ship of the New. Bishop Middleton: "It is his purpose to show, that *no man whatever* can be justified by the works either of the Jewish law, or of *any other; πασα σὰρξ*, (all flesh), like *ὁ κόσμος* (the world), in the preceding

verse, cannot but be understood universally." *So Bloomfield, Stuart, The Bible Commentary, Barnes, et. al.* See Gal. 3: 21. We have seen that baptism is a work. The matter stands thus:

"By works of law shall no flesh be justified in His sight;"

Baptism is—undeniably—a work of law;

Therefore, by baptism "shall no flesh be"—literally—"justified in His sight."

(3.) An unconverted man can do nothing pleasing to God. The reader will please, as the basis of this argument, refer to Chapter 11, Chapter 17, Section 2; also, Chapter 19 of this book. Campbellites, as we have seen, in the previous Chapter, baptize children of the devil to make of them children of God; in water is their pardon, regeneration, etc. But man being an *enemy* of God, not able to be "subject to the law of God,"—see Rom. 8: 5-8; 1 Cor. 2: 14—the things of the Spirit being "foolishness unto him," he certainly can be saved no more by any work of the New Testament than he could have been saved by any work of the Old.

An enemy to God can do no act acceptable to Him;

An unregenerate man is an enemy to God;

Therefore, an unregenerate man can do no act acceptable to God.

By no work of his own doing can an enemy—an unpardoned sinner—be acceptable to God;

Campbellite baptism is the baptism or work of an enemy or unpardoned sinner;

Therefore, Campbellite baptism cannot be acceptable to God.

No act which "is not subject to the law of God" can be acceptable to God;

No unregenerate man or sinner can be subject to the law of God;

Therefore, the baptism of an unregenerate man or sinner is not subject to the law of God.

"For that which, in the domain of morals or in the testimony of the willing personality, is not from the ground of the heart and with the *whole soul* is not good."—*Harless' Christian Ethics, p. 81.* (My italics.)

Any act, not done, in subjection to the law of God, is sin;

The baptism of an unregenerate man or sinner is not "subject to the law of God";

Therefore, Campbellite baptism—the baptism of an unregenerate man or sinner—is SIN.

Godet, on Rom. 3:20: "Works wrought in this state, notwithstanding their external conformity to the letter of the law, are not therefore its real fulfillment."

If baptism can save a child of Satan, it should save the father—Satan;

According to Campbellites baptism does save children of Satan;

[The reader will, here, please turn to the previous chapter of this book, especially to point "18," where he will see that Campbellite faith is rightly represented here.]

Therefore, baptism should save Satan himself!

Saved by "works" should, therefore, logically, save Satan!!!

OBJECTION.

"Baptism is an act of faith." (*a.*) I reply: If it is an act of faith, it is an act, not of a Campbellite subject, but of a "new creature." Says John: "Who-

soever believeth that Jesus is the Christ *is*"—not will be, as the result of belief, which Campbellites have it —"begotten of God."—1 John 5:1. (*b*) Though an act of faith, it is nevertheless a work. Every true Christian act is an act of faith; yet the Christian is not saved by works but by faith. "By faith into this grace wherein we stand;" "the righteous shall live by faith."—Rom. 5:2; 1:17.

As (*c*) argument against works saving I ask any Campbellite to tell the world *how it is, that works will not save the Christian, and yet can save the lost sinner?* Any one but a Campbellite would think the Christian the less difficult to save: that, therefore, "works," if saving either the Christian or the lost sinner, would save the Christian!

Before leaving this place, to clear the subject still clearer:—A sinner is saved by grace only, by works only, or by a mixture of the two: if by grace only, not, in the least, by works; if by works only, not, in the least, by grace; if by grace *and* works, by neither grace alone nor works alone. But the Scriptures declare: "By grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory."—Eph. 2:8.

32. That baptism does not save, is evident from the Scriptures requiring that the candidate shall be in the Spirit, in Christ, begotten of God, before baptism.

(1.) The candidate cannot confess Christ before he is in the Spirit, and begotten of God. Of the unregenerate man: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."—1 Cor. 2:14. See Chapter XI, of this book, on Depravity. Surely, no one, to whom Christ is foolishness, can, Scripturally, profess Him. Paul

is very clear on this: "No man can say that Jesus is Lord, but *in* the Holy Spirit." *Εν πνεύματι ἁγίῳ—en pneumati hagio* is here rightly rendered, in the Revised Version, "in the Holy Spirit." Campbellites, who believe so much in *en*, should accept this rendering. 1 Cor. 12:3. But what does "in the Spirit" mean? A few quotations will answer: "My conscience bearing witness with me in the Holy Ghost;" "peace and joy in the Holy Ghost."—Rom. 9:1; 14:17. Jesus said to Peter: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."—Matt. 16:17. Many others had the opportunities that Peter had; yet they knew not that He was "the Son of God." Stier: "Flesh and blood—this includes in Christ's thoughts the two things together, namely, the natural man Simon as the son of his father, and at the same time pointing back to v. 13, men."—*Words of Jesus, Vol. 2, p. 316.* Bengel: "The Heavenly Father had revealed it to Peter . . . . and inscribed it on his heart."—*in l.* Adam Clarke: "The darkness must be removed from the heart by the Holy Spirit before a man can become wise unto salvation."—*in l.* Scott: "He was blessed because he was regenerate."—*in l.* Matt. Henry: "Saving faith is the gift of God, wrought by Him."—*in l.* *See Anderson on Regeneration, pp. 142-144.* John is an infallible commentary on this, when he says: "Whosoever believeth that Jesus is the Christ *is* begotten of God."—1 John 5:1. In v. 4, John says: "Whatsoever is begotten of God overcometh the world." The latter part of v. 4 says, "Whatsoever" is "our *faith*." *Pan—παν*—nominative, accusative, *neuter* can refer to only faith. In verse 1, in which person is spoken of, we have *πας*—

pas—masculine. Verse 4, uses *pan* to denote the quality of nature---faith---inherited from the Spirit, by Whom we are begotten. This reference of the neuter, to faith, corresponds with faith as proof of regeneration in v. 1. See Chapter XVII, Section 3, of this book, on the nature of faith. Thus "in the Spirit" means one who has been begotten of God, by which we believe in Christ, and can say, "Thou art the Christ, the Son of the living God." To the carnal mind, "the natural man," this is "foolishness;" compare Rom. 8:5-8; 1 Cor. 2:14---but he that "is in the Holy Ghost" "is begotten of God," "believeth that Jesus is the Christ"---compare 1 Cor. 12:3 and 1 John 5:1---and can, therefore, confess him. Hence, Jesus says: "Every one therefore who shall confess *in* me" ---marginal rendering of the Revised Version---"before men *in* him will I also confess before my Father who is in heaven."---Matt. 10:32; Luke 12:8. That the marginal rendering is the only right rendering is certain from the original being: *ἐν ἐμοὶ---en emoi* and *ἐν αὐτῷ---en auto*. Jesus says: "I *in* them and thou in me, that they may be perfected *into* one."---John 17:23. Notice how guardedly Jesus speaks, in the next verse: "Whosoever shall deny me"—*με*—accusative "him"—*αὐτόν*—accusative—"will I deny." That we must be in the Spirit, in Christ, to profess him in baptism, the Scriptures make certain. "For *in* one Spirit were we all baptized into one body."—1Cor. 12:13. *Εν ἑνὶ θνευματι---en heni pneumati*—as rendered by the Revised Version "in one Spirit," is the only true rendering of this passage. By grace brought into the Spirit; baptism symbolically expressed this as it baptized them into the external part of the church---the outward organization. As Neander says: He "speaks

of baptism on the supposition that it corresponded to . . . . the divine facts which it symbolized."---*Planting and Training the Christian Church p. 452; Baumgarten's Hist. Apost. Ch., Vol. 1 p. 13, 68.* So Olshausen, MacKnight, *The Bible Commentary*, render and interpret it, "in one Spirit." As true faith is begotten of God, is proof that we are begotten of God, are in the Spirit, and are in Christ, Philip---in that sense---demanded, in order to the Eunuch's baptism, that he should give the evidence of faith, as proof that he was then, already, in Christ—already saved---what Baptists call "an experience." Hence he said: "If thou believest with all thine heart thou mayest."—Acts 8:37.† How different all of this from Campbellism! Philip required belief, or "an experience," as the proof that he was, then, already begotten of God, already in Christ—saved; Campbellism requires what Campbellites *call* belief, in order that they may be baptized, literally, into the Spirit, into Christ, that they may be literally saved! Philip and all the ministers of the New Testament never thought of any one confessing Christ before being in the Spirit, in Christ—saved; Campbellism demands this confession in order to get into the Spirit, into Christ—to be saved. They baptized because their candidates were in the Spirit, in Christ—saved; Campbellites baptize because their candidates are not in the Spirit, not in Christ---not saved!!!

SECTION IV. *Symbolically baptized into Christ, symbolically washed, symbolically saved—The symbolism and the design of baptism.*

† Of course, I know the weight of authority is against v. 37. But though it may not be genuine, as it crept into the text very early, it is of great weight as to the practice of the early church baptizing only those who were in Christ.

1. Baptism a symbol, a figure. A symbol is "an emblem or representation of anything."—*Webster*. So is a figure. Though the two words have slightly different meanings, in some connections, I here use them in the same sense. That we are not literally and physically baptized into Jesus Christ is certain. (1) Because no one can be literally and physically buried with Christ. (2) Because no one can literally and physically arise with Christ. Only by having been physically and literally buried in the grave and physically and literally raised with Him, can any one have been physically and literally buried and raised with Him. Then, the burial and the rising would not have been in or by water baptism. Rom. 6:3-5. (3) To have been physically and literally baptized into Christ would leave us denationalized and unsexed. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus."—Gal. 3: 28. The reason in v. 27:—"For as many of you as were baptized into Christ did put on Christ." (4) Campbellites concede that baptism is symbolical. Alluding to Acts 22: 16, Alexander Campbell says: "To wash away sins is a figurative expression. Like other metaphysical expressions, it puts the resemblance in place of the proper word."—*Christian System, p. 214.* Moses E. Lard, speaking of the same passage: "That the expression is metaphorical is granted. Sins are not washed away, they are remitted."—*What Baptism is For, Number 5, p. 2.* Let it, then, be put into capitals, that THE ABLEST CAMPBELLITES ADMIT THAT BAPTISM IS SYMBOLICAL.

2. *Baptism is only a symbol or figure.* Of course, I include act and duty in symbol and figure. (1)

That it is only a symbol or figure every evidence that it is a symbol or figure equally proves. Look over the above proofs of its symbolic nature, and decide if the fact that we cannot be physically and literally baptized into Christ, means anything else than that we can be baptized into Christ only symbolically? If we cannot literally wash away sins, and yet do wash them away, is it not, certainly, only a symbolical washing away? (2) Who will claim that while "the blood of bulls and goats and the ashes of an heifer sprinkling the unclean" could only be a figure of cleansing the soul, that it, in part, did cleanse the soul? (Heb. 9:13.) (3) Who will claim that while "the law" was a "shadow of the good things to come," it was, in part, the reality of those things? (Heb. 10: 1) (4) Who will claim that the figures, in the Book of Revelation, are, in part, the things themselves? (5) Can the shadow of a great rock, a great building, be any part of the rock, the building? (6) Can any symbol or figure be any part of the thing symbolized or required? A symbol is, in the language of Webster, "the sign or representation of something." In Webster's language, a figure, "the representation of any form," etc. "Figurative, representing by a figure, or by resemblance; typical; representative."

The very fact, then, that baptism is symbolical is conclusive that it cannot, literally, wash away, remit, pardon, regenerate, baptize into Christ—that it cannot, literally save. If it cannot literally save, it can only figuratively save.

All symbols as figures *but* represent;
Baptism is a symbol;
Therefore, baptism *only* represents.

The design of all figures is but to represent;

Baptism is a figure—even by Campbellite concession; Therefore, the design of baptism is to *only* represent.

3. *All language speaks of the figure as though it were literal---real.* The seven kine of Gen. 41; the priests, the sacrifices of the Old Testament, are all spoken of as real. Ezekiel's valley of dry bones is spoken of as literal—real.---Ezek. 37. Daniel's and John's visions are all spoken of as though literal, real, beasts, candlesticks, etc. The parables all read as though they were to be understood as literal—real. The Lord's Supper, symbolizing the body and blood of Christ, is called "my body," "my blood."---Matt. 26 : 27, 28. The Gentiles are presented to Peter as literal---real "four-footed beasts and creeping things of the earth, and fowls of heaven."---Acts 10 : 9-16. The man, cleansed from leprosy, was commanded : "Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."---Mark 1 : 44. See Lev. 14 : 1-7, where the one, already clean, is represented as unclean, and as washing to be cleansed, etc. Prof. J. E. Farnam : "The idiom of the Hebraic-Greek, the language spoken by Christ and His Apostles, of which these passages (viz. Mark 1 : 4; Acts 2 : 38; Acts 22 : 16), are literal translations, consist in applying to a declaratory rite, a term which properly designates that of which the rite is merely declaratory or symbolical.--- *Design of Baptism, by Kirtly, p. 196.*

4. *Campbellism is the Romanism literalizing, and making a sacrament of baptism.* The Roman Catholic shuts his eyes to the nature of symbolic language, to the symbolic nature of the Supper, to faith only as that through which the penitent feeds on Christ, and

declares that "this is my body," "this is my blood" "means what it says"—is to be taken literally—as real: that, therefore, we cannot partake of Christ except in the Supper! Ditto: The Campbellite seizes those symbolical passsages on baptism; shuts his eyes to the nature of symbolical language and to faith only as partaking of Christ; and declares that we are, literally, baptized into Christ, literally—really saved by baptism; that, before baptism, no one can be saved. Both errors feed upon the blunder of confounding the symbolic with the real. The Roman Catholic is transsubstantiation of Christ into the Supper and into baptism; the Campbellite is transubstantiation of Christ into the water. That is, the substance of Christ,—of the blessings of salvation, they both profess to find in the water—in the language of Alexander Campbell, "Christian immersion is the gospel in the water."—*Christian Baptist, p, 417.* Or, in the language of the Roman Catholics: "Not only remission of original sin in baptism, but also all which properly has the nature of sin, is cut off."—*Council of Trent, on p. 58, of "The Mould of Doctrine," by J. B. Thomas, D. D.*

5. The Roman Catholic the consistent party. The Roman Catholic shuts his eyes to common sense, to the evidence of the senses, to the nature of symbolic language, to the nature of grace and to the whole Bible and swallows down symbolical language as literal—real. In this he is consistent. For if the symbolic is the real, as to the baptism, it is as to the Supper. With the Roman Catholic, the Campbellite swallows the symbolic as the real until he gets out of the water, when he strangely drops his mother's teaching and consistency, and takes up the Baptist—that the

Supper is only figurative! "Zwingle, alone, of the three great leaders of the Reformation, consistently and at every point repudiated the saving efficacy of rites themselves. 'If the sacraments were the things signified,' he argued, 'then they could not be signs. For the sign and the thing signified cannot be the same.'" *The Mould of Doctrine, p. 65. Hodges' System Theol. vol. 3, p. 498.* This point of Campbellism, having come through Calvin through the Presbyterians, naturally, presents this inconsistency.

6. The power and the use of the symbols. The Guest, in the statesman of Plato, remarks: "It is difficult to fully exhibit greater things without the use of patterns." Lord Bacon: "As hieroglyphics come before letters, so parables come before arguments. And, even now, if any one wishes to let in new light on any subject into men's minds . . . he must go the same way and call in the aid of similitudes." "Men are guided by type and not by argument."—*Newman.* "Every idea vividly before us soon appears to be true, unless we keep up our perceptions of the arguments which prove it untrue, and voluntarily coerce our minds to remember its falsehood."—*Bagehot, in The Mould of Doctrine, p. 30.* Thus, says Milton:

. . . "The earth
Is but the shadow of Heaven and things therein
Each to each other like, more than on earth is thought."—*Old Testament Ethics, by the author of this book, p. 115.*

The muskets rattle, the cannons roar, the colors are cut down, the friends of liberty begin to waver and break ranks—but—look yonder! What does it mean? They rally; the enemy are in retreat,—pell-mell!

You exclaim what made such a change? I reply, nothing but the colors restored, by a brave boy, to their place. Nothing but the colors! You exclaim,

why! those colors symbolize all that was dear and precious in the cause. They were the whole cause of liberty, restored, to the head of the army.

7. The power and the use of baptism. The room that I can give this is so limited that I can do little more than indicate the points.

(1) I begin with a scripture upon which Campbellites especially rely, viz.: Rom. 6:17. Taking the rendering, as in the Common Version,—"form of doctrine"—the Campbellites argue that this mould was baptism and that baptism, therefore, saved. The Revised Version: "Ye became obedient from the heart to that form of teaching whereunto ye were delivered." Bishop Wordsworth renders it: "You readily obeyed the mould of Christian faith and practice into which *at your baptism*, you were cast, as it were, like soft, ductile, and fluent metal in order to be cast and take its form."—*in l.* He explains that "the metaphor naturally suggests itself to the Apostle, in Corinth, where he was writing---a city famous for its castings in bronze." Adam Clarke makes the same comment and translation---except he does not mention baptism---and adds: "They were melted down under the preaching of the word, and were then capable of receiving the stamp of its purity."---*in l.* Tholuck: "The Apostle declares that Christians have become so from the heart and accordingly have acknowledged their sin from the heart, and from the heart sought forgiveness, and hence have decidedly surrendered themselves in some sort as servants to holiness . . . The passive form of the verb---delivered---would here evince that it is by the operation of the Spirit of God that a man is brought to surrender himself to the gospel."—*in l.* The word, rendered delivered, is *παρεδόθητε*. *So Chrys-*

ostom, *Theophylact*, *Stuart*, *Bengel*, *Matt. Henry*, *Macknight*, *Beza*, *Bloomfield*, *De Wette*, *Meyer*, *Winer*, *Hoffman*, *Godet*, *Doddridge*, *etc.* These Commentators are not wholly agreed upon this passage, as to every particular. But they are agreed that it is a passive work—that the Romans, instead of the doctrine, were delivered, and that the mould or type of doctrine or grace changed them into Christ's image. Conybeare and Howson render it: "The mould of teaching into which ye were transmitted." These renderings substantially agree. In a note, Conybeare and Howson remark: "St. Paul's view of the Christian life, throughout the sixth, seventh, and eighth chapters is that it consists of a death and a resurrection; the new made Christian dies to sin, to the world, to the flesh and to the law; this death he undergoes at first entrance into communion with Christ, and it is both *typified and realized* † *when he is buried beneath the baptismal waters.* But no sooner is he thus dead with Christ than he rises with Him; he is made partaker of Christ's resurrection; he is united to Christ's body; he lives in Christ and to Christ; he is no longer in the flesh, but in the spirit."

A mould shapes or forms anything. Grace moulds all who are cast into it into the image or form of Christ's death, burial, resurrection and life. Baptism, by burial and resurrection, is the figure of the grace-mould. In Rom. 6:1-17, the Apostle by baptism, as the symbolical moulding into the mould of Christ's death, burial, resurrection, exhorts to the new life.

† Presume, that by "realized," they mean, brought anew to the soul. This, every ordinance, sermon, etc., does for the Christian. The passage of Scripture declares that this is all *figuratively* done in baptism — whatever these Commentators mean.

Using symbolical language, he speaks as though baptism had really wrought the great change---just as all symbolic language is the language of the literal---the real. A real mould is formative and historical. Formative, in that it moulds into its own shape that which is cast into it; historical, in that it preserves, hands down to the future, what was cast into it. Thus, a bronze statue is the form and the history of the form, the features, etc., of Napoleon. The Christian, having been moulded into Christ, is his image, statue---representing and handing him down to men. A symbolic mould is formative, and historical. Like the statue of Napoleon it presents the features of Christ's work---His burial, resurrection. As the statue of Napoleon is the history of the physical features of Napoleon, baptism is the history of the features of Christ's work---burial --- death --- resurrection. Baptism is Christ's death and resurrection in symbol. Baptism, as the statue of Napoleon preaches Napoleon, preaches Christ. Christ's death and His resurrection,---these are the Gospel. "For I delivered unto you . . . . . how that Christ died for our sins . . . . and that he was buried; and that he hath been raised on the third day."---1 Cor. 10:3, 4. Every baptism declares He died for our sins, was buried and arose for our justification. Baptism is the standing monument of Christianity. Strauss says: "This is the centre of the centre---the real heart of Christianity:" "with it the truth of Christianity stands or falls." Spinoza: "If I could believe the resurrection I would become a Christian at once." Ewald: "It is the culmination of all the miraculous events which are conceivable from the beginning of its history to its close." Christlieb: "The resurrection is the proof of all other dogmas,

the foundation of our Christian life and hope, the soul of the entire Apostolic preaching, the corner-stone on which the Church is built."—*Modern Doubt, p. 455.* Wescott: "We must place it in the very front of our confession, with all that it includes, or we must be prepared to lay aside the Christian name."—*Gospel of the Resurrection, p. 7.* "To preach the fact of the resurrection was the first function of the evangelists; is the great office of the Church; to learn the meaning of the resurrection is the task, not of one age only, but of all." Fairbairn says this resurrection "created the Church." "It is the *resumē* of historical yet supernatural Christianity."—*In The Mould of Doctrine, pp. 45, 46.* On Rom. 6:45, Dr. Schaff: "All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse . . . . . the ancient prevailing mode of baptism by immersion, is implied, as giving force to the idea of going down of the old and rising up of the new."—*Lange's Com. on Romans, Note, p. 202.* Conybeare and Howson: "This passage *cannot be understood* unless it be borne in mind that the primitive mode was by immersion." As unmistakably as the print of the the nails in His hands proclaims the resurrection; as unmistakably as the Passover proclaimed the deliverance of Israel; as unmistakably as the Fourth of July proclaims the declaration of independence; as unmistakably as the Supper proclaims our eating, repeatedly, of the body and the blood of Christ, so unmistakably does baptism proclaim the death and the resurrection of Christ. To silence the doubter in Corinth, on the resurrection, Paul exclaimed, in amazement: "Else what shall they do who are immersed because of the dead? If the dead are not raised at all why then are

they immersed because of them?"—[my rendering]—1 Cor. 15:29. In the language of Adam Clarke: "The sum of the Apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going *under* the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming *up out of* the water; thus they are baptized for the dead in perfect faith of the resurrection."—*in l.* *So* to Christian baptism it is referred by *Chrysostom*, *Theodoret*, *Theophylact*, to which is almost the general consent of primitive Christians."—*Smith's Bib. Dic., Vol. 1, p. 242.* Olshausen: "The explanation is the prevalent one among the Christian fathers."—*in l.* So MacKnight, *The Bible Commentary*, Hammond, Burkett, Wetstein, Pyle, Bloomfield; and Barnes well says: "The opinion . . . that the Apostle here refers to baptism," as the confession, in entering the Church, "is the most simple and best meets the design of the argument."

Thousands of skeptics, as well as others, have had the death, the resurrection of Christ so vividly set before them, by baptism, as to be led to Christ. In the *Missionary Magazine* is a letter from a Romanist, who after witnessing a baptism, in the Baptist Church of Paris, wrote the pastor: "My Dear Mr. Lepoids:—I am still under the impression of that beautiful ceremony at which I had the happiness of being present. I will tell you frankly that it is the *only* thing which has spoken to my heart; I could not keep back the tears.

I was then able to see the gulf in which I was." Says the pastor: "I learned from our door-keeper of another person, who also witnessed the last baptism, who was moved to the depths of her consciousness. She came and begged our door-keeper to 'sell her a Bible, that she might seek and find the truth, and the salvation of her soul.' We believe that many such impressions were made on Sunday." Rev. I. W. Bruner writes to the *Western Recorder*, speaking of a baptism: "The lady emerged from the liquid grave shouting; her husband shouted. A religious interest at once filled the hearts of many of God's children present . . . . . The convicting Spirit entered the hearts of not a few sinners, and the cry arose, 'What must we do to be saved?' . . . . At the next Church meeting twelve persons presented themselves as candidates for baptism, referring their conviction to this wonderful meeting." I have seen the scoffer brought to his knees at this presentation of Christ crucified—buried, arising. I do not believe that there is a Baptist minister, of much experience, who cannot testify to the burial and the resurrection of Christ, when symbolically preached in baptism — as convicting, saving sinners. E. M. Goulburn, Episcopalian, alluding to Romans 6, — "buried with him in baptism" — in his Bampton Lectures of 1867, says: "There can be no doubt that baptism when administered in the primitive, most correct form, is a divinely constituted emblem of bodily resurrection. And it is to be regreted that the form of administration unavoidably, (if it be unavoidably) adopted in cold climates should *utterly obscure* the emblamatic *signification* of the rite, and render *unintelligible* to all but the educated, the Apostle's association of burial and resurrection with the ordinance. Were im-

mersion universally practiced, this association of two present heterogenous ideas would become *intelligent to the humblest.* The water enclosing over the entire person would preach of the grave, which yawns for every child of Adam, and which will one day engulf every one of us in its drear abyss. But that abyss will be the womb and seed plant of a new life. Animation having been for one instance suspended beneath the water, (a type of this interruption of man's energies by death), the body is lifted up again into air by way of expressing emblematically the new birth of resurrection."—*Quoted.* Conybeare and Howson, Episcopalians: "It must be a *subject of regret*, that the general discontinuance of this original form of baptism . . . . . has *rendered obscure* to popular apprehension some *very important* passages of Scripture."—*The Life and Epistles of Paul, Vol. I, p. 471—in Baptizein, p. 157.*

That Christianity would soon make every home, every village, every city and every county a heaven, if all Christians would *baptize*, live as they ought to live, I have no doubt. Being Christ's death and resurrection, in symbol, baptism was the initial of His ministry; the close of His ministry;—"baptize all nations the only duty in which the Trinity is mentioned," the only scene in which the Trinity ever appeared on earth;—Matt. 3:—the only ordinance in which all righteousness is symbolically fulfilled;—Matt. 3: 15—the only ordinance so fully symbolizing Christianity that its administration is necessary *but once;* the only ordinance that so fully symbolizes all blessings and privileges in Christ and in the Church, as to constitute the very ceremony by which the new born soul makes the confession and enters into the *outward* form of

the Church and the kingdom of God. † (2.) Symbolically baptized into remission of sin, into Christ, into His kingdom and Church, "into the name of the Father, and of the Son, and of the Holy Ghost," and symbolically saved. See Section 3, Argument "25," in this Chapter, in which it is clearly proved that *into* is the primary meaning of εις—*eis*. So Mr. Hand, a leading Campbellite: "The primary meaning of *eis* is into. Then they were to be baptized into remission of sins, or into a state in which remission was."—*Text Book Exposed, p. 197*. The subject is said to be baptized, symbolically, into Christ, into the Trinity, into remission of sins, etc., varying the expression only as it symbolically expresses different sides of the subject.

(*a*) "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19. G. W. Clarke, Bengel, Hasse, Stier—in fact, scholarship, especially modern scholarship, has decided that into—as the Revised Version renders it—is the only true rendering of εἰσ—*eis*—in the Commission. As G. W. Clarke comments: "By the authority" is not the idea, "here intended." "The authority is found in the command and in the power and majesty of Christ."—*in l.* The expression means: as they, by grace, have been brought into the Father, the Son, and the Holy Spirit, let them profess this, by outwardly acknowledging it, and pledge themselves to it by a symbolical baptism into the name of the Father, and of the Son, and of the Holy Spirit.

(*b*) Baptized into Christ. The expressions, "bap-

† I wish every one of my readers would buy and read The Mould of Doctrine, by J. B. Thomas, D. D., and The Position of Baptism in the Christian System, by Henry Tucker, D. D., for I have room to only touch this part of the subject.

tized (εἰς) into Christ," "baptized into(εἰς)his death." —Rom. 6:3, 4; Gal. 3: 27, are of the same import as "into the name of the Father and of the Son and of the Holy Spirit." But the subject is presented in these expressions so as to present us in our relations to God as the Father,the Spirit as related to us through having inspired the word, having regenerated and sealed us and as bearing witness with our spirits to our conversion, as sanctifying and preserving us, and as related to Christ as our Savior. Here I heartily adopt the *words* of Alexander Campbell, but use them in the figurative sense, while he used them as the Romanists do "this is my body," "this is my blood"—literally. The statement of Mr. Campbell is fatal to the literally *in order to* theory. His words are: "I am not desirous of diminishing the difference between immersing a person in the name of the Father, and into the name of the Father. They are quite different ideas. But it will be asked is this a correct translation? To which I answer, most undoubtedly it is. For the preposition *eis* is that used in this place and not *en*. By what inadvertency the king's translations gave it *en* instead of *into* in this passage and elsewhere *into* when speaking of the same ordinance, I presume not to say. But they have been followed by most modern translators, and with them translate it *into* in other places where it occurs in relation to this institution. For example: 1 Cor. 12:13; For by one spirit we are all immersed *into* one body. Rom. 6:3: Don't you know that so many of us as were immersed *into* Jesus Christ were immersed *into* his death? Gal. 3: 27; As many of you as have been immersed *into* Jesus Christ, have put on Christ. Now, for the same reason they ought to have rendered the following passages the same way:

—Acts 8:16: Only they were immersed *into* the name of the Lord Jesus. 19:3: *Into* what name were you then immersed? When they heard this they were immersed *into* the name of the Lord Jesus. 1 Cor. 1:13: Were you immersed *into* the name of Paul? Lest any should say I had immersed *into* my own name. 1 Cor. 10:1. Our fathers were all immersed *into* Moses in the cloud and in the sea . . . They were immersed *into* Moses, not *into* the cloud and *into* the sea, but *in* the cloud and in the sea. To be immersed *into* Moses is one thing, and *in* the sea is another. To be immersed *into* the name and *in* the name of the Father are just as distinct. In the name is equivalent to by the authority of . . . Persons are said to enter *into* matrimony, to enter *into* an alliance, to get *into* debt, to run *into* danger. Now, to be immersed into the name of the Lord Jesus was a form of speech in ancient usage as familiar and significant as the preceding. And when we analyze these expressions, we find they all import that the persons are either under the obligations or influence of those things into which they are said to enter,or into which they are introduced. Hence those immersed into one body were under the influences and obligations of that body. Those immersed into Moses assumed Moses as their law-giver, guide, and protector, and risked everything upon his authority, wisdom, power, and goodness. Those who were immersed into Christ put him on, and acknowledged his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son, and Holy Spirit, regarded the Father as the fountain of all authority—the Son as the only Savior—and the Holy Spirit as the only advocate, the truth, and teacher, of Christianity.

Hence, such persons as were immersed into the name of the Father acknowledged him as the only living and true God—Jesus Christ as his only begotten Son, the Savior of the world—and the Holy Spirit as the only successful advocate of the Truth of Christianity upon earth."—*Christian System—note—pp. 189, 190.* Truer *words* were never uttered. Only take this baptism *into* as the symbol of the *into* Christ, which grace has, already, wrought, and you have the truth. Like with the Romanist, who says, "this is my body," "this is my blood," we say, Amen; but Amen because these are but symbols of the body and the blood, already—long ago—offered. We adopt the language of both the Pope and Mr. Campbell; but, adopting them as symbols—standing upon the Bible alone, we are as world wide from Mr. Campbell as from the Pope. Mr. Campbell, then, admits that these various expressions mean baptized *into* and not *in order to.* His explanations of them are correct, save, they are figurative, while he makes them literal. (3) Baptized "into (εἰσ) repentance," "into (εἰσ) remission of sins."—Matt. 3 :11; Mark 1 :4; Acts 2 :38. That *eis* should, in these passages, be rendered "into" instead of "unto," "for," etc., is from the laws of language, and the import of baptism, certain. Thus: I indeed immerse you in [ἐν] water into [εἰσ] repentance;" "John . . . preached the immersion of repentance into [εἰσ] the remission of sins;" "be immersed each of you . . . into [εἰσ] the remission of sins." These expressions are symbolical only. They mean: As brought by grace into God's favor—into the spirit, the act, the state of repentance and remission of sins; in other words, having repented, having your sins remitted, now, in baptism, outwardly,

express the blessedness of that state into which and with which you are covered. Just as the sister ordinance says: "As you repeatedly, inwardly, by faith, eat the body, and the blood of Christ, express it outwardly by eating it, symbolically, which is done by eating the bread and drinking the wine, one is as plainly symbolical as is the other. One is as easily perverted into the literal, so as to destroy its design, and thereby itself, as is the other.

I will here introduce the testimonies of two Biblical scholars—Lutherans—whose Church believes in baptismal regeneration. Their testimony is the more valuable, for its being against their own Church. Neander: "Since the Church is no other than the outward visible representation of the universal communion of believers with the Redeemer, and with one another, ... both in respect to its inward and outward manifestation, the ordinances of Baptism and the Supper were instituted as outward visible signs to represent as actually existing, the facts in which the essence of this fellowship rests. Baptism denotes the confession of dependence on Christ and the entrance into communion with Him; and hence the appropriation of all which Christ promises to those who stood in such a relation to Him; it is the *putting on Christ*. . . . . The two-fold relation of man to the former views of life which he had renounced, and to those new ones which he had embraced, is signified—entering into fellowship with the death of Christ, into a *believing appropriation* [my italics], of the work of redemption accomplished by his death, dying with him in the spirit to the world in which he has hitherto lived; mortifying self as it heretofore existed, and by faith in his resurrection as a pledge of resurrection to eter-

nal life in a transformed personality, rising in a new life devoted no longer to the world but to Him, alone. —Rom. 6: 4. In accordance with this train of thought Paul terms baptism a baptism into the death of Christ. As for the same reason he calls it a baptism into the resurrection of Christ . . . . It is Christ who imparts the *true baptism of the Spirit, of which water baptism is only the symbol* . . . . Therefore, baptism in the name of Christ is at the same time, baptism in the name of the Father and of the Holy Spirit . . . . . and hence he says, that Christ by baptism has purified the whole Church . . . . . ; Eph. 5: 26. And yet, ... it is certain that Paul derives everything from *faith*. If any one had wished to attribute to the power of an outward, sensible ceremony . . . . . what is to be deduced from its internal appropriation through *faith*, Paul would have applied to baptism what he said of circumcision, that it was a return to the *elements of the world, a putting on the carnal.*"—*Planting and Training of the Christian Church, pp. 451, 452;* [my Italics.] On page 454: "Baptism as baptism into the death of Christ, also introduces believers into His communion. In baptism they *put on Christ*, just as in the Supper they eat His flesh and drink His blood." Baumgarten: "In the washing of baptism the whole body is changed; as unclean it goes into the water, and as a new body it comes up again. . . . . If then we have given us the instrument of such a change, not water, but the Holy Ghost, the only effect that can be meant must be one which changes the *whole inner* man as completely as water does the body." In connection with this the writer says: "The connection is this; that which in the one case occurs as a *type*, appears in the latter to

be fulfilled; the contrast is, that in the latter the Holy Ghost takes the place which water holds in the former."—*Apost. Hist., Vol. I, pp. 13, 12.* On p. 68: "Baptism embraces the natural body of men, and brings it by the outward rite into definite relation to the ascended Jesus; then we have precisely the same as that which St. John calls the hearing, seeing, and handling of eternal life (1 John 1: 3)." As the Church and the kingdom of God, of heaven, are the outward expression and form of the blessed reign of grace, established in the soul, by the new creation and the indwelling of the Spirit, its expression in baptism, is appropriately the ordinance which brings us into the outward part of the Church, by which we are entitled to be regarded as members of His Church and kingdom.

(4) Hence, Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. With very few exceptions, scholars of all ages and of all creeds have understood baptism to be the birth of water. Had this passage not been perverted into water salvation, like every other passage has which speaks of or alludes to baptism, and as the words, "this is my body," etc., have been perverted into bread and wine salvation, I do not think any one would ever have denied its allusion to baptism.† As Baptists, we stand so clearly on

† To the statement that "this cannot refer to baptism, because baptism is never, in the Scriptures, unless here, called a birth," I decidedly dissent. 1. Because, if the premise were true, the conclusion does not necessarily follow. Only once in the Bible is it said that a serpent symbolized Christ;—John 3:14—that Hagar is a figure of Sinai;—Gal. 4:24, 25—that Melchisidec is a type of Christ—Heb. 7. A thing being mentioned but once in the Bible is no proof as to its meaning. 2. But the premise is not true. Why? (1) Resurrection is called a birth,—"the first born from the dead."—Col. 1:18. (2) Being made

the Bible alone that we need not resort to *eis*egesis instead of *ex*egesis. Being born anew—a birth by which we are born from spiritual death as was our Savior—Col. 1:18—from natural death, the symbolical water birth is given to express this; just as the symbolical washing, the symbolical burial and the symbolical resurrection—all in the one act of baptism—express our *blood* washing, the spiritual and the bodily death of ourselves and the bodily death of our Redeemer. To say that this resurrection, being presented in baptism, obviates the necessity, of baptism figuring a birth, is to say what is not true; for this expression of a resurrection, while expressing the same resurrection that birth from the dead expresses, does not, in the least, express that important and significant part of it as being a *birth*. One of the grandest symbolical expressions, then, of baptism, and expressed by baptism only, is that we are born from spiritual death. Symbolically baptized into the death, the resurrection of Christ—into the Trinity, into Christ, into repentance,

anew in Christ is called a resurrection from the dead.—Eph. 2:2, 6. From being made anew in Christ being a resurrection, a new birth,—John 1:13; 1 Peter 1:23; 1 John 3:9; 4:7; 5:1, 4, 8—and from a resurrection being called a *birth*, we should naturally expect the symbol of the change wrought by grace to be called a birth. Hence, instead of "born of water," as meaning baptism being a strange figure, it is only what we should expect. For how can baptism represent all the phases of grace, in saving us, without expressing that one, so significant and important,—viz., "born from the dead?" Washed from sin;—Acts 22:16—buried, risen from the dead,—Rom. 6:3, 5—shall these appear in baptism and our being "*born* from the dead" be eliminated from the symbol? Jesus Christ says no—"except a man be born of *water*." The interpretation which makes "water" allude to the natural birth is equivalent but to making the passage say: Except one have first an existence, then be regenerated! This is more absurd than Origen's wild *Eis*egesis. The interpretation which makes the "water" mean "the water of salvation," "the water of life,"

into remission of sins;—thus, being made members of the outward part of the Church and the kingdom, we are (5), symbolically, saved by baptism. The Revised Version: "Wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."—1 Pet. 3:20, 21. That this Scripture represents baptism as only figuratively saving is evident from the facts that faith only saves the penitent and from baptism being only a symbolical ordinance. But, that it is a symbolical saving is further evident(*a*) from its being declared a "figure"—*ἀντίτυπον*, "antitypical likeness that corresponds to a type or model." —*Robinson's et al. Lexs.*—or "likeness" or "antitype." (*b*) From the fact that water saved Noah only in a declarative sense. See Section "2" argument "2," of this chapter, in which it is shown that Noah was not only saved, but that he was a "preacher of righteousness" during 120 years before the flood.

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etc.—appealing to such as Ezek. 36:25; Isa. 44:3; Rev. 22:17—establishes the truth. But by misconstruing John 3:5. To establish a teaching and then force it into some Scripture, which teaches something else, is dangerous. So of the interpretation which renders *καὶ πνεύματος*, *even* of the Spirit, instead of "and of the Spirit." No doubt that the Greek will admit of being so rendered. But this, being in fact, but one phase of the last interpretation, is subject to the same repudiation. The interpretation which renders the Greek "born of water and Spirit," making Spirit mean the spirit of Christianity and the water its purifying influence, may be made include the two latter interpretations. As *pneumatos* is not preceded by the article—being Spirit in lieu of *the* Spirit—this interpretation looks more plausible, at first sight. But in several other passages the Holy Spirit is so clearly meant that the article is omitted. As examples, see Gal. 5:18, 25 compared with verse 22, in which is mentioned the same Spirit with the article.

Compare Gen. 6: 8, 9; 2 Pet. 2: 7; Heb. 11: 7.

To say that the water really saved Noah we know would be saying what is not true. Because he was saved 120 years before the flood; there was nothing in the flood to save him—he was saved *from* it instead of *by* it. Nor will it do to say that the flood saved him from the corrupting influence of the wicked, by their destruction; for grace saved him from that during 120 years and would have continued to thus save him. A leading Campbellite preacher, named Robertson, in my hearing, in Weatherford, Tex., as I noted it, verbatim, said: "Noah was saved from sins *when* he entered the ark." But by lifting Noah above a lost, drowned world, the flood declaratively saved Noah—declared to men, to angels, to himself, and to the legions of hell, that he was saved. So baptism separates us, outwardly, into the outward part of the Church, declares us saved—declares thereby what is already done inwardly—declares what has been really done. (*c*) That baptism does not literally save us, the passage declares, in that it reads, "not the putting away the *filth of the flesh*." That "the filth of the flesh" is our sins is clear from the following Scriptures: "For when we were in the *flesh* the sinful passions . . . wrought in our members to bring forth fruit unto death."—Rom. 7: 5. "For the mind of the *flesh* is death . . . because the mind of the *flesh* is enmity against God . . . they that are in the *flesh* cannot please God. But ye are not in the *flesh*, if so be that the Spirit of God dwelleth in you . . . We are debtors not to the *flesh* to live after the flesh; for if ye live after the *flesh* ye must die; but if by the Spirit ye mortify the deeds of the *body* ye shall live."—Rom. 8:6-12. "Walk by the Spirit and ye shall not fulfill the lust of the *flesh*. For the *flesh* lusteth

against the Spirit, and the Spirit against the *flesh* . . . now the works of the *flesh* are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, wraths, factions, divisions, heresies, envyings, drunkenness, and such like, of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. . . . And they that are Christ's have crucified the *flesh* with the passions and the lusts thereof."—Gal. 5:19–25. "He that soweth unto the *flesh* shall by the *flesh* reap corruption."—Gal. 6:8. "In whom ye were also circumcised with a circumcision *not made with hands*"—if baptism saves, it is a circumcision "which is made with hands"—"in the putting off the body of the flesh."—Col. 2: 11. "And some save . . . . hating even the garment spotted by the *flesh*."—Jude 23. See that part of the Chapter on Total Depravity, which is on *sarx*. (*d*) That baptism is symbolical is evident from the "good conscience" which interrogates. Upon this, first, it is not interrogating to get a good conscience but interrogation *of* a good conscience—*συνειδήσεως ἀγαθῆς*—genitive. "The genitive is acknowledged to be the *whence*—case—the case denoting source, departure, or descent."—*Winer's N. T. Gram., p. 184.* Second, only the saved have a "good conscience," with which to seek the answer. "How much more shall the blood of Christ . . . . *cleanse* your conscience from *dead* works *to serve* the living God."—Heb. 9:14. "Let us draw near with a true heart, in fulness of faith, having our hearts *sprinkled from an evil conscience*."—Heb. 10: 22. See Tit. 1:15; 1 Tim. 4:2; 2 Tim. 1:3; Heb. 9:9; 10:2; 1 Pet. 3:16. From these Scriptures, that only the

regenerate have a "good conscience," is certain. Hence Paul said: "For we are persuaded that we have a good conscience."—Heb. 13:18. Third. Only the saved would do what this conscience does. "They that are after the flesh—*κατὰ*, according to—do mind the things of the flesh"—love and care for nothing else. "Because the mind of the flesh *is enmity* against God; for it is not *subject* to the *law of God, neither indeed can be*"—never did, does not, never "can" obey God.—Rom. 8:5,7. But the conscience of which Peter here speaks, did what pleased God and was, thus, subject to the law of God. Hence, the man with this conscience is saved. Bengel: "Therefore it is *the asking of a good conscience* which saves us; that is, the asking in which we address God with a good conscience, our *sins being forgiven*, and laid aside."—*in l.* Adam Clarke, though, like the Campbellites, holding that water is "the means of salvation" is also forced to add: "the answer of a good conscience . . .—the internal evidence and external proof that the soul is purified in the laver of regeneration."—*in l.* Bloomfield: The good conscience "can be no other than the inward change and renovation wrought by the Spirit."—*in l. So Barnes, Neander, et. al.* But Campbellites make baptism a condition to receiving a good conscience. President Braden, a leading Campbellite: "Baptism is the condition on which we have a good conscience."—*Braden-Hughey Debate, p. 231.* See Chapter X of this book.†

† Prof. J. R. Boise, D. D., of the Baptist Theol. Sem., of Morgan Park, Ill., says: "Alford's rendering is as follows: 'Which (namely water; water in general; not the water of Noah's flood which the antitype of that, is now saving you also, even baptism; not putting away of the filth of the flesh, but inquiry of a good conscience after God, by means of the resurrection of Jesus Christ.' All the best modern critics agree with this render-

The passage says that as the water, floating the ark, drowning the wicked, declared Noah saved—both spiritually and temporally saved—so baptism, which is the act of a blood washed-conscience, symbolically, declares that grace has brought us into repentance, into remission, into Christ, into the Trinity,—that grace has plunged us into the great "fountain" "opened" "for sin and for uncleanness."—Zech. 13:1.

The foregoing points cover all those Scriptures relative to baptism into Christ, into the Spirit, into the Father, into the Trinity, into repentance, into remis-

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ing, as the grammatical construction of the sentence. On the meaning of one word alone (ἐπερώτημα) a word occurring only here in the Greek Testament, there is much diversity of opinion. The received version says 'answer;' the Bible Union, 'requirement;' Alford, 'enquiry;' Sophocles (Greek Lexicon) 'agreement;' DeWette and many others, 'solemn vow.' [Angelobung]. The verb ἐπερωτάω, corresponding to the noun, occurs often in the New Testament, over sixty times, and the simple verb ερωτάω, with scarcely an appreciable difference of meaning, equally often. A word occurring so frequently would be very familiar, and the substantive, almost identical in form with the verb, would naturally convey the same idea. Now the verb has the double meaning of the English word, to 'ask,' that is to inquire and to 'require,' to 'demand.' We may therefore with some confidence assign to the substantive the corresponding meaning, 'inquiry,' or 'requirement.' I think this last is preferable. The construction of the clause is also differently understood. Alford says inquiry . . . after God. This construction I can by no means adopt. The simplest and most natural construction, with the most obvious meaning, of επερώτημα, and of εἰς θεόν, would in my view, be this: baptism . . . a thing demanded on the part of good conscience (looking) into the character and requirements of God. I endeavor thus to bring out the exact sense of εἰς θεόν a construction unusually frequent in this epistle."—*The Standard.* While I understand the passage as does Prof. Boise, I do not regard ἐπερώτημα—the pivotal point of the verse. Whether "asking," "inquiry," "requiring," "agreement," "solemn vow," or even "seeking" as the Campbellites render it, it is of the conscience of *the saved.*

sion. They, also, cover all those Scriptures, relative to "born of water," "wash away thy sins," "washing of regeneration," etc.†

OBJECTIONS.

I. Acts 2:38, it is claimed, proves baptismal regeneration. After what I have established, on salvation by faith, salvation not by baptism, and the symbolism of baptism, but little is necessary to yet be said on this passage. Campbellites insist that Peter said, be baptized in order to remission. 1. I have shown that εἰς—*eis*—here rendered "for" in the Common Version, and "unto" in the Revised Version, has, as its well settled meaning, into; that Campbellites held this when in debate with Rantists.

2. According to the Campbellite rendering of *eis* the following passages would read: "were come *in order to* the house;" "*in order to* their country;" "*in order to* Egypt;" "*in order to* the land of Israel;" "*in order to* parts of Galilee;" "dwelt *in order to* a city called Nazareth;" "hewn down and cast *in order to* the fire;" "baptize you with water *in order to* repentance;" "gather his wheat *in order to* his garner;" "was baptized *in order to* Jordan;" "go *in order to* heaven;" "returned *in order to* Jerusalem;" "went up *in order to* an upper room;" "go *in order to* his place;" "the sun shall be turned *in order to* darkness;" "the moon *in order to* blood;" "thou wilt not leave my soul *in order to*

†*Loutrou palingenesias*—λουτροῦ παλιγγενεσίας—is genitive—Tit. 3:5. It denotes the washing or bath of our souls in and in connection with regeneration—the act of only the Spirit of God through the Word. This passage, probably, has no allusion to baptism. Yet baptism is a New Testament figure of the bath of regeneration.

hades;" "his soul was not left *in order to* hades;" "not ascended *in order to* the heavens;" "baptized *in order to* Jesus Christ, were baptized *in order to* his death;" "by baptism *in order to* death;" "their sound *in order to* all the earth;" "was cast *in order to* the lake of fire;" "death and hades were cast *in order to* the lake;" was cast *in order to* the fire;" "glory and honor of the nations *in order to* it;" "in through the gates *in order to* the city."—See Matt. 1:8 11, 12, 13, 14; 2:20, 21, 23; 3:10, 11, 12; Acts 1:11, 12, 13, 25; 2:20, 27, 31; Rom. 6:3, 4; 10: 18; Rev. 20:14, 15; 21:24, 26; 22:14. I have italicised the words *in order to* as the translation of *eis*, so that the English reader may see the groundlessness of insisting that *eis* must mean *in order to*.

3. Having seen that the general and well settled meaning of *eis* is into, we will render it "into the remission of sins." That is, as grace has really brought you into that state be now symbolically baptized into it—just as "this is my body," "this is my blood" symbolizes "my body" and "my blood."

But it is objected, what of making it read, "repent and be baptized into remission of sins? If one is symbolical, so is the other." To this, I answer: Not necessarily so. (1) In John 3:5, born of the Spirit is *real*, while born of the water is figurative. Yet, they are both in one sentence. So, here, repent is necessary, as one step, to bring us, literally, into remission, while baptism is necessary to express our having been brought into it—to symbolically bring us into remission. Thus both repentance and baptism are into remission. (2) But, I do not believe that the same persons who are commanded to repent are here commanded to be baptized. My reasons for this are,

first, the construction of the Greek, *Μετανοησατε—metanoeesate*—is second person, plural, first aorist, imperative, active voice. But *Βαπτισθητω—baptistheeto*—is *third* person, same tense and mode, and passive voice. We, therefore, have the command to repent in the second person and the command to be baptized in the third. Literally, repent ye, and be every one of you immersed.

Now, "in Greek, as in language in general, the verb is ordinarily put in the same number and person as its subject, or nominative case. This is its agreement, or concord. There is, however, this special exception; that where a word in the plural, expressive of its subject, is also in the neuter gender, the verb is usually in the singular.—*Bagster's Lex. Baptistheeto*, being third person, cannot agree with the second persons, who are the subject of *metanoeesate*. Thus there must be a different subject—different persons—for each verb. † If we take one class of the persons ad-

† Lucas, in his debate with Ray, pages 213, 439, claimed that 1 Cor. 14:39, 40, 2 Cor. 16:13,14, are of like construction to this. But *γινέσθω* in both the 14:40; 16:14, most clearly takes *παντα* for its nominative - all things be done, while in Chapter 14:39, *ζηλὺτε* and *κωλοὺτε* (desire and forbid), take *αδελφοί*—brethren as their nominative. In Chapter 16:13, 14, *γρηγορεῖτε*—watch, —*στὴκετετε*,—stand,—*ανδρίζεσθε*—quit you like men—*καταιοὺσθε*,—be strong, take "ye," "you," as their nominative, Mr. Lucas and "Pres Smith," of the Campbellite College, claiming 1 Cor. 14: 39, 40: 16:13,14, are of like construction to Acts 2:38, shows ignorance or a fearful amount of total depravity. Pres. Cook, of LaGrange College, rightly decided these cases not parallel to Acts 2:38 To see the resorts of errorists is lamentable. It is in this way all sound arguments are met, error sustained, and the world made believe "anything can be proved from the Bible."

dressed, to be mockers, impenitent, and another class to be penitent and of the right spirit, we can readily understand the sentence. It will then be, repent ye mockers; be baptized ye penitent, converted ones into (symbolically) remission of sins. This is so undeniable that Mr. Hand, while trying to evade the teaching, is driven to accept it as to the grammar of the sentence.—*Text Book Exposed, p. 196.* Thus, only the converted are commanded to be immersed into remission,—while the others are commanded to repent. My second reason, that the persons here commanded to repent are not to be baptized, is that as repentance must fit the subjects to be baptized, Peter would not have commanded persons who had not repented to be baptized. The commission (*a*) requires that baptism be presented only after repentance—after being discipled. It reads: "make disciples of all the nations, baptizing them," etc.—Matt. 28: 19. But, no one who has not repented is in a fit state of mind to consider baptism—Rom. 8: 5–9,—nor is he a disciple, ready for baptism. To have, in the same breath, commanded the same persons to repent and be baptized, would have been a clear violation of the commission. (*b*) The first preachers never, before any one had repented, commanded him to be baptized. "Repent ye for the kingdom of heaven is at hand;" "repent ye and believe;" "and they went and preached that men should repent;" "except ye repent ye shall all in like manner perish;" "commandeth men that they should all everywhere repent;" "declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent;" "I come to call . . . . sinners to repentance;" "to give repentance;" "God granted

repentance;" "testifying both to Jews and to Greeks repentance."—Matt. 3: 2; 4: 17; Mark 1: 15; 6: 12; Luke 13: 3; Acts 3: 19; 8: 22; 17: 30; 26: 20; Matt. 9: 13; Acts 5: 31; 11: 18; 20: 21. Not only did they never command impenitent ones to be baptized, but they refused them baptism and commanded them to repent. "But when he saw many of the Pharisees and the Sadducees coming to his baptism he said unto them . . . . . Bring forth fruits worthy of repentance."—Matt. 3: 3, 8; Acts 26: 20. (*c*) A comparison of Acts 2: 12, 37; 4: 13–21, clearly shows that two classes of persons were in Peter's presence when he said, "repent *ye* and be every one of *you* immersed." One class, at the very first—v. 12—were perplexed or under conviction, while the "others mocking said, They are filled with new wine." Peter's sermon had led these "perplexed" ones out into the light, by the time he uttered verse 38. But the others continued, if silenced, yet, impenitent, as Acts 4: 14, etc., shows. Impressed with their hardness and danger, after having for some time continued his discourse, he cries to *them*, "repent *ye*;" to the converted ones, he turned and said, "be immersed each of you, in the name of Jesus Christ [symbolically] into remission of sins." That these different "commands, were given to different classes, is plain enough," when the New Testament is carefully studied. But with the living voice, gesture and manner before them, this was unmistakable by those who saw and heard Peter utter the commands. (*d*) The connection yet further confirms this interpretation. *Αποδεξάμενοι—apodexamenoi* —of v. 41, means to receive gladly, to welcome, to receive, to approve.—*Robinson's and other Lexicons.* It implies a heart affectionately inclined toward the

thing or the person received. Thus, in Luke 8: 40, the multitude welcomed or gladly received Jesus. In Acts 15: 4, the Church welcomed their brethren. In Acts 28: 30, Paul welcomed those whose hearts led them to come to hear the gospel. Hackett, De Wette, Meyer, Bengel, *et. al.*, refer us to v. 37, for explanation of those who gladly received this word. The persons who gladly received his words were the converted inquirers of v. 37, who said, "what shall we do?"—Campbellites add, "to be saved," to this. Peter, seeing *they* were Christians, said to *them*, "be immersed each of you in the name of Jesus Christ [symbolically] into remission of sins." This joy, as the sequel shows, was the Psalmist's joy, when he sang: "He brought me up also out of an horrible pit, out of the miry clay: And he set my feet upon a rock, and established my goings."—Psa. 40: 3. They were Baptist converts, in a Baptist meeting. Joyfully they entered the water, as children of God; not as poor slaves and children of Satan, tremblingly hoping to find—in the language of Alexander Campbell—"the gospel in the water."—*Christian Baptist, p. 417.* Joyfully they realized and entered the water:—

> "Complete in Thee,—no work of mine
> May take, dear Lord, the place of Thine;
> Thy blood has pardon bought for me,
> And I am now complete in Thee."

It is *objected*: "Why not let it read as in King James' version, or in the Revised?" Simply because, for the reasons given, these versions are not so clear as the Greek. But both of these versions condemn the "*in order to*" notion. (*a*) Take the Bible Union and Revised Versions "unto" remission. Webster says "unto" means only "to." "To," he says "indicates

approach and arrival, motion in the direction of a place or thing and attaining it, access . . . effect, end, consequence, addition, union; accompaniment, and the like." Now, if "motion towards" it, is the meaning, it means towards, as *figuring* how grace brought us to remission. If "motion into," as figuring how grace led us into remission. If "attaining," "access," "effect," it figures how grace gave us access, attained for us remission. If "addition," "union," "accompaniment," it figures how grace added to us, united to us, conferred upon us remission. (*b*) If we read it, as in King James' version, "for," we find Webster says "for" "in the place of; instead of; because of; by reason of; with respect to; concerning; in the direction of; toward; the reason of anything; the antecedent cause, or occasion of an action; the motive or inducement," etc. Thus, by baptism we are baptized (symbolically) instead of, because of, with respect to, on occasion of an inducement or motive of or to remission. Or, literally, a receipt for money is an acknowledgment of its having been received; imprisonment for crime is because crime *has* been committed; punishment for any act is because the act *has* been committed. Eating the body and the blood of Christ, in the Supper, for the blessings of Christ, is because they have been offered, and because, by faith, we have been made to spiritually eat Christ. Whether the prepositions be taken literally or figuratively, Campbellism does not, necessarily, grow out of it. (*c*) Or, take *eis* for *in order to*, it, then, does not teach that Campbellism is true. *In order to* means as a condition or cause of receiving. But what does baptism *in order to* remission—since we obtain remission by the blood and by faith into the blood, and since bap-

tism is a symbol—mean, but that grace has plunged us into remission or is necessary to remission? As the death, the resurrection of Christ and being brought into them were *in order to* remission, so baptism, their expression is, beautifully in a figure, *in order to* remission. In truth, were *in order to* sanctioned by *eis* as the more likely rendering, it is very sure that Campbellism is too light-headed and light-hearted and too little "shod" "with the preparation of the gospel of peace" to stand upon ice—*eis*; and, I should, therefore, in that case, have no objection to render it *in order to*. Winer, on *eis:* "Used tropically it denotes aim or end."—*N. T. Gram., p. 396.* (My italics.) Therefore, Hackett comments, "in order to the forgiveness of sins." But he says of Acts 2:38; 22:16: "In both passages baptism is represented as having this important efficacy, because it is the sign of repentance and faith which are the conditions of salvation."—*On Acts*, 22:16. As illustrating this, Hackett refers to 1 Cor. 6:11 where ἀπελούσασθε is rendered "but ye *were washed*"—(middle voice—washed yourselves or suffered yourselves to be washed, showing that baptism is alluded to) as though baptism had, literally, washed from sin. Commenting on 1 Cor. 6:11, Adam Clarke says: "The washing of your bodies is emblematical of the purification of your souls." Commenting, in the same way, but rendering *eis* into, Prof. J. R. Boise, D. D., says: "It is of the greatest doctrinal importance to observe that this clause (into remission of sins) and the following are connected grammatically and logically, not alone with the idea of baptism, but with the three ideas combined, *repentance, faith, baptism.*" Again says Prof. Boise: "Thus the verse contains clearly the ideas, repentance and faith

the *inward* experience of which baptism is the outward *expression.*" In *The Standard*, in answer to an inquiry of mine, in 1882. While neither Hackett nor Boise ever thought of speaking of baptism as thus being connected with remission in other than the figurative sense, Campbellites, like they use the Scriptures and like Rome uses "this is my body," "this is my blood," are quoting these comments of theirs as sanctioning their Popish, baptismal regeneration notion. As I have no *doctrinal* objections to their words I shall not be surprised to hear that I am quoted on the Campbellite side!! Such use of men's writings and of the Bible illustrate the *principle* of Christ's words: "A servant is not greater than his lord. If they persecuted me they will also persecute you; if they kept my word they will keep yours also."—John 15:20. As most of these Campbellites, like their Romanist fathers, who do not know the difference between "this is my body," "this is my blood," and between water cleansing literally and cleansing symbolically,—know no difference between a symbol and the thing symbolized, we ought to pray: "Father, forgive them; for they know not what they do." It is objected: "But the gift of the Spirit, which means remission is promised upon baptism—'and ye shall receive the gift of the Holy Ghost?'" But, "ye do err, not knowing the Scriptures." For forgiveness of sin is, in the Scriptures, never said to be the work of the Spirit. God and Christ only forgive. See Matt. 6:14,15; 9:6; Mark 2:7; 11:26; Luke 23:34; 1 John 9:1; Eph. 4:32; Col. 2:13; Acts 5:31. To the Spirit belongs the work of convicting, regenerating, sealing, sanctifying, etc., and, in the Apostolic age, the work of conferring the miraculous

endowments. See John 16:7–11; 1 Thess. 4:5; Rom. 8:5, 11, 16, 27; 1 Cor. 2:4; Gal. 4:29; 5:16, 17; Eph. 2:18, 22; 3:16; 6:17; 1 Thess. 5:19; 2 Thess. 2:13; 1 Peter 1:2, 22; Acts 2:4; 10:19; 8:15, 17, 19; 10:44. This gift of the Holy Ghost was the power to work miracles, etc. It was—save in Acts 10:44–47,—conferred not only after conversion, but after baptism. It was conferred by laying on of only Apostles' hands. See Acts 8:14–18; 19:6. If this "gift" is remission of sins, Campbellites need to add another saving ordinance—that of laying on of hands to confer this "gift"—otherwise all of their converts are lost, according to their own doctrines. On Acts 8:15, Adam Clarke: "But for what purpose was the Holy Spirit thus given? Certainly not for the sanctification of the souls of the people; for they had that on believing in Jesus; and that the Apostles never dispensed. It was the miraculous gift of the Holy Spirit which was thus communicated; the speaking with different tongues; and those extraordinary qualifications which were necessary for the preaching of the gospel." Neander: "Peter called upon them to repent of their sins, to believe in Jesus as the Messiah, who could impart to them forgiveness of sins and freedom from sin,—in this faith to be baptized; then would the divine power of faith be manifested in them, as it had already been in the community of believers; they would receive the same gift of the Holy Spirit."—*Planting and Training of the Christian Church, p. 19;* so Kuinoel, *et. al.*

4. That baptism only figuratively saves is certain, from the facts, that baptism baptizes into the Church and that those baptized into the Church, on the day of Pentecost, were saved before they were added to the

Church. In Acts 2:47, we read: "The Lord added to them day by day the saved." *Sozomenous—σωζομένους* is accusative, present participle. Being preceded by the article *τοὺς—tous* it is here a substantive —a noun. Winer: "The present participle, with the article, is often used substantively, and then, as a noun, excludes all time. . . . . So when it is accompanied by the *accusative* of the object or other adjuncts."—*New Testament Gram., p. 353.* In rendering *sozomenous* "should be saved" the Common Version overlooked the article, and the rule, making it a noun. Besides, in the New Testament, the present participle is rarely used for the future.—*Winer p. 340.* In rendering *sozomenous* a (historical) participle of time the Revised Version overlooked this rule. The American revisers of the New Version say: "For those that 'were being saved,' read 'those that were saved,' with the text in the margin." The text does not contradict this, but makes it say those who, at the time, "were being saved," that is, those whom the Gospel had saved as it was doing its work. The only true rendering is "the saved." The *Bible Union's* rendering "are saved" is, in sense correct, though not verbally correct. Adam Clarke: "Those who were saved . . . . . in opposition to those who were lost." —*in l.* Wetstein, "the saved." Hackett, "already secured their salvation." So Bloomfield: "If we keep close to the *proprietas linguae* . . . . we cannot translate otherwise than 'the saved' 'those who were saved,' as the expression is rendered by Doddridge and Mr. Wesley, which is also supported by the authority of the Pesch. Syr. Ver."—*in l.* Thus "the saved" and not the children of Satan, as Campbellites claim —see last chapter—were baptized. As no one who

has not "remission" is saved, that only those who had remission were baptized, on Pentecost, is beyond a reasonable doubt.

Thus, except when viewed through Mr. Campbell's Popish glasses—which he received from Rome through the Presbyterian Church,—from whatever standpoint we may view Acts 2:38,etc., it is certain that the Jerusalem Church was a Baptist Church—baptizing only "*the saved.*" Acts 2:38, independently of the arguments on faith and the symbolism of baptism, proves that baptism is a symbolical institution, for *only* the saved.

II. Other Objections.

1. It is claimed, by Campbellites, that as Cornelius was baptized, baptism was telling him "whereby thou shalt be saved and thy house." Acts 11:14. But I reply, (*a*), the next two verses, compared with chapter 10:44-47, show that they were saved before baptism; and chap. 10:43, clearly says this salvation was by faith. Mr. Hand, boldly, denies that they were saved before baptism.—"*Text Book Exposed,*" *p.240.* But Peter mentions in Acts 11:17, 18, and 10:47, their having received the Holy Ghost as proof that they already had "repentance unto *life.*"—*See Adam Clarke, on Acts 11:17, 18, Scott, Bengel, Matt. Henry, De Wette, Meyer, Hackett, et al.*—all of whom agree, in Matt. Henry's language, that this is "spiritual life . . . . a holy, heavenly and divine life." So Olshausen, Bloomfield, Doddridge, Meyer, Barnes. Their magnifying and praising God—in v. 46—was, in fact, proof of their salvation and was a "Christian experience." (*b*) Chapter 10:43, is the direction to Cornelius as to how to be saved. Thereupon, they believe and are saved. The remainder of the chap-

ter is what next to do after being saved. (*c*) Independent of other plain proofs against baptism here saving, the whole Bible, on "faith only" and baptism only a figure, forbids inferring that Cornelius was directed to be baptized to be saved.

OBJECTION 2.

"He that believeth and is baptized shall be saved" proves that baptism literally saves.—Mark 16:16.† But in reply to this inference, I ask, (*a*), how dare you, in view of the other Scriptures to the contrary, from one Scripture, infer the Popish doctrine, "the Gospel in water,"—Alexander Campbell's words—until you have taken prayerful pains to see if that passage will not admit of a different sense? (*b*) The Campbellite forgets that it does not read, "he that disbelieveth" and is not *baptized* shall be damned; but "he that disbelieveth shall be condemned." Now, Moses E. Lard represents Campbellism, when he says, of belief and baptism, these words "appoint them *jointly* and make them of *equal* value."—*What Baptism Is For, No. 2, p. 6.* (My italics.) Of repentance, faith and baptism he says, each is held to be equally necessary to salvation: "This, with us is an item of faith, held as we hold the resurrection of the dead."—*Idem p. 1.* If baptism is necessary, at all, to salvation, why insert it in connection with "*saved*" and omit it in connection with "*condemned*"? This, at once, raises a doubt about baptism as essential to salvation; for, if essen-

† Of course, I know that the S. V. MSS.—the two best MSS.—omit the passage. "The passage is rejected by the majority of modern critics on the testimony of these two MSS. and of old writers on internal evidence and diction."—*Smith's Bib. Dic. Vol 2, p 1790.* So the Revised Version inserts it as doubtful. Whether or not genuine, it affords no support to Campbellism.

tially related to salvation, its omission must, though every other condition were fulfilled, insure damnation. Thus, God plainly said that the sinner "shall be cut off."—Gen. 17:14. (*c*) Baptism is inserted in connection with being saved, because it sustains a very important connection to being saved. As a *symbol* of being saved—as we have seen—baptism sustains, if possible, a closer and more important connection with being saved, than does the Supper. It is the symbolical expression and confession of salvation. Thus, it is very naturally connected with salvation. But it sustains and can sustain no relation, whatever, to damnation. Nowhere, in the Bible, is baptism hinted as having any connection, whether real or symbolic, with damnation. Stier, though believing in water salvation, sees this, and says, upon the passage: "It is not said he that is not baptized shall be condemned. Baptized or not, even if baptized the unbelieving shall be condemned. And this must lead us to decide that in the former clause the same hold good: the *believer* shall be saved, even though he be not baptized. All anxious misunderstanding of the inseparable conjunction of baptism, is removed by the plain sequel of the clause —but he that believeth not, and only he, shall be condemned."—*Words of Jesus, Vol. 8, p. 364.* Olshausen, another believer in baptismal regeneration, concedes that the omission of baptism from the last half of the verse " serve to indicate that the internal process of regeneration as necessary to salvation, but that in certain cases the external ordinance of baptism can be dispensed with."—*in l.* (*d*) Baptism is inserted in connection with being saved, because its relation and importance to faith make it a *test* of whether we are saved.

(*e*) There are two senses in which we are literally "saved." The first is, we are saved when we believe. See John 3 : 15, 16; 1 Cor. 1 : 18, 21; 2 Cor. 2 : 15; Eph. 2 : 5, 8. The first sense includes all that makes a Christian. We are then called saved because of Philip. 1 : 6. The second is, in our final deliverance.—Mark 13 : 13; 1 Cor. 3 : 15. This sense of salvation is used in reference to works being the *test* of the true Christian—the gold—as only the gold endures the fire.—1 Peter 1 : 7. In *this* sense obedience *tests*, but does not procure salvation. (See next point.) (1) In Luke 18 : 18-24, we read of a young man who thought himself saved. Jesus, not because "sell all thou hast" and give to the poor, is a condition of remission and of salvation, but because the *spirit* of obedience is a test of conversion, to test him, and that he might thereby test himself, commanded him to make that sacrifice. As well can a sect make the test, put to this young man, a literal condition of salvation, as to make baptism its condition. Yea, more so; for he was commanded to do so that he might have treasure in heaven; but nowhere are we commanded to be baptized that we may literally, thereby, possess heaven. (2) In the same Chapter we are told: "There is no man that hath left house or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold in this time, and in the world to come eternal life."—v. 29. This teaches we must leave all to be saved, as plainly as any passage teaches baptismal salvation—plainer, for this is literal. Why not, then, build another sect upon it? Simply because we know that it is to be taken when circumstances place the great sacrifice before us, as but a *test* of conversion. Just as Abraham's offering Isaac was

not a means or condition of conversion, but its test. See Sections 2 and 3 of this Chapter on Abraham's justification. Jesus does not say that doing His commandments makes us Christians. But he does say it proves us Christians: "If ye love me ye will keep my commandments."—John 14 : 15. "For this is the love of God, that we keep His commandments."—1 John 5 : 3. But suppose a man has not been misled, but knows these commandments and will not obey? Can he find salvation without keeping these commandments? The answer is, according to the Scriptures, instead of finding salvation by keeping His commandments, they are kept because salvation has been found, as a proof of possessing salvation. On this, John is very plain: "And hereby we know Him, *if* we keep His commandments. He that saith I know Him"—*i. e.*, professes that he is saved and will not obey—"and keepeth not His commandments, is a *liar*, and the *truth is not in him*"—*i. e.*, has never been converted.—1 John 2 : 3, 4.

Barnes' comments on Mark 16 : 16: "It is worthy of remark that Jesus has made baptism of so much importance. He did not say, indeed, that a man could not be saved without baptism, but He strongly implied that where this is neglected, *knowing it to be a command of the Savior*, it endangers the salvation of the soul. Faith and baptism are the conditions of a Christian life: the one the beginning of piety *in the soul*, the other of its manifestation *before men*, as a profession of religion. And every man endangers his interests by being ashamed of Christ before men."—*In G. W. Clarke's Commentary.* Stier: "Indeed in respect to those who already *believe*, and who may receive baptism, this obligation of obedience and con-

fession remains, and it is consequently a *test of their faith.*"—*Words of Jesus, Vol. 8, p. 364.* Alford: "Belief and disbelief are in this verse the great leading subjects, and *pisteusas* on this account must stand first."—*in l.* Bengel: "The want of baptism does not condemn unless it be through *unbelief* that baptism is refused."—*in l.* Bengel refers to Gen. 17:14, where it is said: "And the uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off"—as confirming the position that baptism is not, by this passage, made necessary to salvation; for, while there cut off is expressly the penalty for not being circumcised, here there is no penalty, whatever, for not being baptized. "The penalty of neglecting circumcision is more expressly indicated" there. This is just as Mr. Spurgeon says of contributing to Foreign missions. Replying to the question: "Will the heathen be saved without the gospel," he retorts: "Better ask, will *we* be saved if we do not send it to them." Meaning, not that contributions, etc., to Foreign missions, are conditions of pardon, salvation; but that they are *tests* of pardon and salvation. Read, again, here, master the Sections 2 and "(3)" of this Chapter on Abraham's justification by faith, and his justification by works. Jesus connected baptism with the first clause of Mark 16:16, because it is connected with salvation as its crystalizing, expressive symbol, as its confession, at the very beginning of the outward Christian life, and as a test of its being possessed by him who professes to be saved; and He omitted it from the last clause *because* it has no relation, whatever, to damnation. Therefore, we must not only decide that Mark 16:16, gives no support to Campbellism, but, that, by the positions

it assigns to faith and to baptism, it, alone, proves that, in the Great Day, Campbellism,—

"Like the baseless fabric of a vision,
. . . . . shall dissolve,
And leave not a track behind."

Objection 3.

"John 3:5, says: 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.'" In reply, (*a*), to make this teach Campbellism is to make it contradict the whole Bible. Therefore, we ought to prayerfully see whether it will not admit of the teaching of the other Scriptures. (*b*) If you say, "because water is placed first it teaches that baptism comes first," I ask you to reconcile this with your sincerity, in *claiming* to teach that men must repent, believe, etc., before baptism. Campbellism teaches just what your objection implies; but, as some Campbellites, when pressed, deny their teaching, I leave them to crack this nut. (*c*) On the symbolism of baptism we have seen what born of water means. See Section 4 and "(4)," of this chapter, where this passage is made plain. It symbolically represents our being born from the dead. (*d*) In answer to why water here appears before the birth of the Spirit, I reply: The Pharisees and the lawyers treated John's baptism with contempt.—Luke 7:30. Nicodemus, belonging to this class, had rejected John's teaching, was now ignoring John and his baptism, by coming to Jesus, directly. To rebuke this insult to the Sender of John, Jesus, to emphasize John's baptism,—"born of water"—mentions it first. Nicodemus, knowing of John's baptism, doubtless, saw the point. Nicodemus, knowing the rule, that, except for emphasis and importance of ideas, the words of a sentence are arranged

according to their relation to each other.—*See Winer's Gram., N. T., p. 546*,—and knowing, from the Old Testament, that ceremonies are but symbols, understood that Jesus reversed the order of the words to teach him that the proud, contemptuous spirit, towards John and his baptism, was against God, and indicated such wickedness of heart, that, while he entertained it, there was no hope for him. Stier and Bengel, though believing in baptismal regeneration, acknowledge this, as the reason for water appearing out of its regular position.—*Words of Jesus, Vol. 4, p. 394; Bengel in l.* Tholuck, Lucke and Neander: "The water may have already been known to Nicodemus, from the baptism of John, as a symbol of the purification of the inner man."—*Tholuck in l.; Bengel et al.* Bloomfield: "Figuratively, a complete alteration and reformation. Baptism as the symbol and pledge of it."—*in l.* "The entire change of heart and purification of mind *typified* by the ceremony of baptism."—*Idem, in l.* Confirming this is the fact that ἄνωθεν rendered again means only above. It never means again. Its meaning is "top," "first," "above." In v. 31, in chapter 19:11; James 1:17; 3:15, 17, it is rendered "above." Besides πάλιν is the word for again. As baptism is not "from above" the *real* birth is not baptism. The Spirit—Grace only—is from "above." Hence, baptism can be only symbolical of the change from "above." (*e*) The kingdom signifies the Church, which begins on earth and extends into the eternity of eternities—εἰς τοὺς αἰῶνας τῶν αἰωνῶν. See first of Chapter IX for what the kingdom is.

(*f*) In the fact that water is not mentioned or implied in verses 5 and 6, is very strong evidence that baptism is only thrown in here as symbolical. (*g*)

John, having demanded proof of regeneration and new life before baptism, settles the question, that, by alluding to his baptism, Jesus meant for us to understand it as a symbolical birth. On John's demand, see Section 4 and II, of Chapter X, of this book. I conclude this chapter by reminding the reader that I have, now, noticed all the points on which Campbellites place much reliance, to establish—in the language of Alexander Campbell—"Christian immersion is the Gospel in water."—*Christian Baptist, p. 417.*

CHAPTER XIV.

SELF-CONDEMNING INCONSISTENCIES AND ABSURDITIES OF THE CAMPBELLITE—BAPTISMAL REGENERATION PLAN OF SALVATION.

According to the Common Version, Solomon said: "The legs of the lame are not equal."—Prov. 26:7.

1. Campbellism is lame, in trying to hold to a plan of salvation by grace only, "apart from works," and at the same time, relying on works—on baptism to save.

2. Campbellism is lame, in that it presents God as whimsical, changeable, having one plan of salvation for him who will conform to it and another for him who will not. Thus, to the man who believes baptism will save him, with Campbellites, it is his only hope. To him who does not submit to baptism, there is a hope Only some of the Campbellites are subject to this charge; as many of them believe there is no hope for any one who dies without baptism. Those who believe there is no hope for the unimmersed are consistent.

3. But nearly all Campbellites are subject to the charge, that they hold God as having one plan of salvation for one class and another for another, in that they concede that Baptist baptism is valid. Thus, Alexander Campbell says: "Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we 'stagger not at the promise of God' but flee to the sacred

ordinance *which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there but the kernel is wanting.*"—*Christian Baptist, p. 521.* As Baptists heartily repudiate baptismal regeneration, their baptisms are never administered to regenerate, cleanse the conscience. Hence, though immersed, Baptists, inasmuch as they do not baptize to save, are destined to hell, unless converted to Campbellism. Yet, as a rule, Campbellites receive, without re-baptism, every one they can seduce from the Baptists! A few Campbellites see this fatal inconsistency. Thus the "*Christian*" *Messenger* says: "Baptism with its Scriptural connection is for remission of past sins. Have the Baptists all its Scriptural connections? To believe on Jesus Christ is to believe on his teachings. Do Baptists believe on his teachings? Do they believe baptism is for the remission of sins? Do they believe the Gospel? . . . . . If so, they are Christians, and there is not much difference, between us. . . . Receiving them without re-baptism is admitting that they are Christians—that their sins are all remitted, or that baptism is not essential to salvation. If they are right, we are wrong. If we are right, they are wrong. If they are right, we ought not to contend that they are wrong—'consistency is a jewel.' Some of our leading brethren will not brother them any way. Now for the test. The Baptists' sins are remitted, or they are not remitted. If their sins are remitted then they are right. If their sins have never been remitted then they should submit to re-baptism. They are either out of Christ or in Christ. If they are in Christ let us bid them God-speed; they are right. If they are out of Christ then they should be baptized into Christ.

But says one, when his faith gets right that makes his baptism right; but that is putting the cart before the horse. . . . . Then when his faith gets right he should be baptized, or re-baptized, if you please."—*Quoted in Western Recorder.* *The Old Path Guide*, of Sept. 19, 1884, (Louisville), says: "Now if the immersed did not become the children of God *when immersed*, their immersion is worthless."—*In Am. Baptist Flag.* These Campbellites reason too well for their own cause, as so many of their brethren will not swallow the logical consequences of their own doctrine. Thus, in one breath, Campbellites declare heaven's law is to be baptized that you may be regenerated, pardoned, etc.; in the next, they declare Baptists, who were baptized on a *wholly different law*—because they are regenerated, pardoned, etc.—saved. If the design of baptism is not essential to its validity, to be baptized to please the devil would be valid baptism. If Campbellism is true, why recognize the Baptist position true, by receiving Baptist baptism?

4. If Campbellism is true, all Baptists will be lost eternally. Why? Simply because Baptists have not been baptized to be saved, but because they are saved. Yet, Campbellites, as a rule, will not dare swallow this conclusion of their own doctrine.

5. If Campbellism is true, the father and founder of the Campbellite Church and many of the leading Campbellite preachers are in perdition. Why? Because they had been baptized with Baptist baptism and were not re-baptized. Yet, Campbellites here flee from their own doctrine.

6. If Campbellism is true, nearly all the Campbellites will be lost. Why? Because Campbellite baptisms all, or nearly all, have come from men who have been

baptized by men with other than Campbellite baptism. I mean that nearly all the first Campbellite preachers had Baptist baptism—in the sense that they were baptized on a profession that they were already saved. How can a man baptize, who himself, has never been Scripturally baptized?

7. Campbellites teach that it is right to commune with children of Satan. According to their position, on the action of baptism, Pedo-baptists are yet out of the kingdom, unregenerate and unpardoned, and are children of Satan. So of Baptists, according to the Campbellite position on the design of baptism. Yet, Campbellites teach that they should commune with both Baptists and Pedo-baptists!

8. When pressed, many Campbellites dare not affirm the consequences of their own position. While some of them are sufficiently candid to avow the consequences of their doctrine, that only Campbellites will be saved—that the unbaptized will be lost—most Campbellites are like the Jews, when Jesus asked them: "The baptism of John, whence was it? from heaven or from men?"—(Matt. 21-25)—they say "we know not." Some time ago, some one asked the *Old Path Guide:* "If baptism is for the remission of sins, what will you do with the man who is a penitent believer, intends to be baptized, is on the road to the water when a limb falls on him and kills him. Will he be lost?" To this the paper, like the Jews, as regards John's baptism, and with the same number of reasons, answered: "We refuse to give our opinion, for two reasons: 1. It cannot do the dead penitent believer any good. 2. It may do the living harm . . . . . We refuse to give an opinion where no good, but possible evil can result."

Now, if the question were put to a Baptist,

what has become of a man who *intended to believe*, and was killed before believing, the Baptist would, unhesitatingly say: He is lost, as is every sane person, old enough to believe who dies without believing. The Baptist would sustain his answer by our Savior's words, "he that disbelieveth shall be condemned."—Mark 16:16. BUT, WHERE, OH! WHERE!! would the Campbellite find, he that is not baptized shall be condemned? To the answer of the *Old Path Guide*, the *Baptist Gleaner* well replies: "The *Old Path Guide* further states that when such a case occurs, there will be time enough to consider it. But a like case *has* occurred. Some two years ago, a lady joined at a monthly meeting, made 'the good confession,' and was ready to be baptized. But the preacher being unwell, and the weather being inclement, the baptism was postponed on account of the preacher. Before his return the lady died, and the *O. P. Guide* had the case up. Was baptism for the remission of *her* sins? If we mistake not, 'CAN'T TELL was the answer. *Sha'n't tell*, is the answer now. It was thus with the opposers of the gospel in the beginning. 'The baptism of John was it from heaven or of men?' Can't tell was the answer. Thus error when cornered, bites and devours itself. Let it be cornered." The very reason that she was *lost*—according to Campbellism, without baptism—was the reason why the living should be warned and benefited by a lesson from her—to never put off for a moment, on any account, baptism—"seek *first* the kingdom," etc.

9. Campbellism teaches that God has different plans of salvation. Plan first,—for those who lived before John's time. Plan second,—for those who

lived between John's preaching and Pentecost. Plan third,—for those who since Pentecost believe baptism literally saves—that it is so designed. Plan fourth,—for those who believe it is a profession of having been saved. Plan fifth,—for the Rantist who rejects baptism for rantism. Of course, plans "fourth" and "fifth" are chargeable to only the Campbellites who believe that Baptists and Rantists will be saved. The editor of the "*Christian*" *Standard*, in replying to the *Journal and Messenger's* faithfully stating the Scriptural position,—"he that disbelieveth shall be condemned"— promulgates, impliedly, a sixth plan of salvation, which may save *all*. He says: "The editor of the *Journal and Messenger* has committed himself to the doctrine of the eternal damnation of all who do not believe in the Lord Jesus Christ. He does not say simply that they *may* not be saved, or that he does not know what will become of those who in every nation fear God and work righteousness." The case alluded to, by Mr. Errett, has no such meaning as he puts into it. One would think the Campbellite ways of salvation are as accommodating as Pedo-rantist notions with regard to baptism. The man who can find no place in one of six plans of salvation, certainly must be a hopeless case, indeed. But these plans of salvation represent God as the dog's master. He boasted of his dog's obedience. To show his friend the dog's obedience, he commanded him to "go out," at which the dog arose, went under the bed. Seeing him going under the bed, the master saved the dog's reputation for obedience by adding—"*or* under the bed." So Campbellites get the people into salvation in one way—*or*———in one of the six ! ! That plan of salvation which is so

fickle and changeable must impress every reasoning person as a fatal delusion.

10. Campbellism has one plan of pardon for the Christian; another for the non-Christian. The Christian is saved without baptism; the sinner *by* baptism. Now, *sin* is *sin*. Its pardon must be based on the eternal, unchangeable principles of the divine government. Under no dispensation has God had one plan to pardon the sins of His people, and another to pardon others. But one law of pardon to the penitent, whether professor or non-professor—by faith. (*a*) David's pardon, after being a professor, is presented by the Apostle as the plan of pardon for those who never were pardoned. See Rom. 4 : 12, especially vs. 5. 6, 7. (*b*) The Ephesian Christians were exhorted to "Remember whence thou art fallen and *repent*, and do the first works."—Rev. 2 : 5. This means *repent*, and implies faith. *First* works imply the works to be done after having been saved—warmth, zeal of newly saved persons, which they were to do when they had repented.—*Matt. Henry, et. al.* Everywhere, in the Scriptures, the non-professor is exhorted to repent. (*c*) "Being justified by faith, let us have peace through our Lord Jesus Christ; through whom also we have our access through faith into this grace, wherein we stand."—Rom. 5 : 1, 2. First, this being a conclusion of Chapter 4, is necessarily the plan of pardon for all sin,—whether by professor or non-professor. Second, it says, we were—as sinners—justified by faith, and that by that faith we stand—remain Christians. *Dikaiothentees* — *δικαιωθέντες* — is first aorist—*having* been justified. *Hesteekamen*—*ἑστήκαμεν* is the perfect tense. As the perfect is joined to the aorist to denote that the action of the aorist is

continued—*Winer's N. T. Gram., p. 272*—the sense is, having been justified by the faith, the action and agent of which continues throughout the Christian life, —our salvation continues as it was conferred,—by *faith*. *Hesteekamen* here means to remain, or be established.—*Ambrose, Theophylact, Grotius, Michaelis, et. al.* Tholuck: "Through the Savior, we have free access to the everlasting justification, under the economy of which we are at present placed, so that however often we fall, we may yet in *faith* hold fast the assurance that Christ will accomplish for us the work of our justification."—*in l.; so Adam Clarke, Matt. Henry, et. al.* (*d*) "For therein"—in the gospel—"is revealed a righteousness of God by faith unto faith; as it is written, But the righteous shall live by faith." —Romans 1: 17, *ek pisteos eis pistin*—ἐκ πίστεως εἰς πίστιν—literally, by or out of faith into faith. Schaff: "Assimilation *by faith* should be continually renewed." Godet: "The instrument by which each individual must personally appropriate such a righteousness is likewise faith . . . . . Paul is not concerned with the *person* appropriating, but solely with the *instrument* of appropriation. . . . . In this righteousness faith, is everything, absolutely everything; in essence it is faith itself; and *each one* appropriates it by faith,"—*in l.* That is, our righteousness came by or out of faith, and continues into more and more faith,—bringing pardon, continuing pardon, etc., until perfection in the eternal world. "Faith, says Paul, continues to be faith; faith is all in all [lit. the prow and stern], in the case of Jews and Gentiles; in the case of Paul, also, even up to its final consummation,—Phil. 3: 7–12." The just

"live by faith," bringing pardon; they continue thus to live.

But I cannot continue this argument. What I have said, above, clearly proves that there is but one plan of pardon for both the professor and the non-professor. Moreover, every argument, which I have used to prove that the sinner is saved by faith, is equally applicable to this point. Mr. Hand's attempt to find "the law of forgiveness of sins committed after baptism," from the case of Simon the sorcerer, first, *begs* the whole question, by assuming that he *had* been pardoned by baptism. It equally begs the question by assuming that he was ever pardoned at all.—*Text Book Exposed, p. 236.*

As Baumgarten remarks: "This seducer of the Samaritans had received only a superficial impression . . . and the same character of superficiality still seems to have remained in him, even after Peter with such earnest moving words had called on him to awake out of his deep sleep of perversity and ignorance."—*Apost. Hist., vol. I, pp. 179, 180. Bengel, Olshausen, Neander, Meyer, Matt. Henry, Doddridge, Bloomfield, Barnes, Scott, Smith's Bib. Dic., vol. 4, p. 3046 etc.*, all understand Simon to have never been a Christian. Thus, Neander: "But Simon was naturally incapable of understanding these manifestations; he saw in all of them the workings of magical forms and charms, a magic differing not in nature, but only in degree from what he practiced himself. Hence, he imagined that the Apostles might communicate these magical powers to him also . . . and with this view he offered them money. Peter spurned this proposal with abhorrence, and now first saw in its *true* light the *real* character of Simon, who in joining himself to believ-

ers had *pretended to be what he was not.*"—*Planting and Training of the Christian Church, p. 62.* (My italics). His being characterized as "in the gall of bitterness and in the bond of† iniquity" indicates a most depraved and desperate character.—Acts 8: 23. Peter exhorted: "Repent of this thy wickedness," because it was so heinous that it was the manifestation of the wretch's character. Besides if he could be awakened, this act should awaken him. In characterizing him to be "in the gall of bitterness and in the bond of iniquity," Peter removes all grounds of doubt, as to his being one of the blackest characters. From him comes the significant term simony. Hence, Scott well comments: "Nothing can be more evident than that the apostle exhorted an unconverted sinner to repentance and prayer."—*in l.* Luke records him as believing, only from the impression and report made when he united with the Church—just as reports are now made. And records his sin and its exposure and denunciation, and his characterization by the apostle, to show that he was a base hypocrite.

Verse 13 shows him interested in only the "signs" and "miracles." But, what must we think of the blindness and delusion of men who can read Acts 8 and then write as does Mr. Hand: "But Peter told him to repent of this wickedness, *just this one*, that

† The allusion of Peter is to Deut. 29:18, 19. לַעֲנָה, there rendered "wormwood" means "warmwood, it was apparently as a noxious, poisonous plant."—*Ges.' Lex.* רֹאשׁ, rendered "gall," ' is the name of a poisonous plant, of a bitter taste. . . . poison in general, even of asps."—*Ges.' Lex.* Hackett: "The gall of noxious reptiles was considered the source of their venom . . . . an impressive metaphor to the malice of moral corruption . . . malignant, aggravated depravity, . . . In the bond of iniquity—not only wicked in principle, but confirmed in the habit of sin, bound to it as with a chain."—*in l.*

was all that stood against him— . . . *one* thought of the heart—*one sin was all!!*"—*Text Book Exposed, p. 235.* So Benjamin Franklin.—*Fisher-Franklin Debate, p. 233.* Is there not need that Campbellism should be exposed when it so blinds its *teachers* that they can thus regard one of the most depraved wretches in Bible History? The Campbellite talk about "one law of pardon for the alien; another for the member of the kingdom," is begging the question; contradicting the plain Word of God; and is opposed to the great principles of the government of God, which demand faith, of every penitent one as the only condition of pardon for either professor or non-professor. Besides, if it were admitted, since the Campbellites believe that a Christian can fall away from grace, so far as not to be a child of God, and after that be reclaimed, it will not answer for reclaiming those whom they say can be saved after having fallen away. Why? Simply because such have fallen from the state of children of God, members of the kingdom —have become "aliens" again. If they ever again become children of God, members of the kingdom, as they are "aliens," they must be saved by the law that saves aliens. All are under the universal, moral government of God. To that they are bound by the same great, unchangeable and universal principles. If Drummond has, prominently, brought before us the great truth, that God governs the natural world by the same great principles, who should say that He does not even govern the spiritual by universal and unchangeable principles! Beautiful, and as true and as applicable here as beautiful, are the words of the great Hooker: "Of law there can be no less acknowledged, than her seat is in the bosom of God, her voice the

harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care and the greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."—*Eccl. Pol., p. 106.*

Campbellism and the whole Popish family, according to consistency, should baptize their members every time they sin. And if baptism is necessary to remission, their members, preachers and all, will be lost, beyond a doubt, if they do not do this. Soon after baptismal regeneration had been originated, its adherents realized this. As it was impossible to be always baptizing the same person they delayed baptism till late in life, so as to make it save them for as near the whole life as possible. Schaff: "The effect of baptism was thought to extend only to the sins committed before receiving it. Hence the frequent postponement of the sacrament. . . . . They preferred the risk of dying unbaptized to that of forfeiting forever the baptismal grace."—*Hist. Chr. Ch., Vol. 1, p. 396—old edition; Guerickes' Ch. Hist., Vol. 1, p. 301; Kurtz' Ch. Hist., Vol. 1, p. 227; Waddington's Ch. Hist. p. 54.* To meet the difficulty they originated "the sacrament of penance!" Says Schaff: "But then the question arose how the forgiveness of sins committed after baptism could be obtained? This is the starting point of the doctrine of the sacrament of *penance.* Tertullian and Cyprian were the first to suggest that satisfaction must be made for sins by self-imposed penitential exercises and good works."—*Ch. Hist., Vol. 1, p. 396.* Campbellites are not so consistent. For though with them baptism is the great spiritual pan-

acea they neither put it off, to late in life, nor re-baptize for every fall, nor do they have any penance.

The self-condemning inconsistencies and absurdities of the Campbellite-baptismal regeneration plan of salvation, prove the Campbellite Church, in its fundamental claim, false.

CHAPTER XV.

CAMPBELLISM UPON THE WORK OF THE HOLY SPIRIT IN REGENERATION, BEARING WITNESS, ETC., AND SCOFFING AT PRAYER FOR THE SPIRIT TO CONVERT MEN.

That Campbellism claims to believe in the operation of the Spirit, in saving men, is true. That they think they do, I will not deny. That some *among them* are orthodox on the subject, I do not deny. But, whoever, among them, is "orthodox," is, while among them, not one of them. By the personal operation of the Spirit, orthodox people mean that in *person*, in a manner above our comprehension, the Spirit applies the law and the Gospel to the heart, so as to regenerate, sanctify and save men. In doing this, He uses providences, the conscience, the Bible, and *may*, in *exceptional* cases, where there is no Bible known, reach the heart with the law and the Gospel without using the Bible.—Compare Rom. 18:21 with Acts 10:35. But with cases where the Bible is unknown we have nothing to do in this controversy. We are concerned

with only those cases where the law and the Gospel are known.

SECTION I. If man is not inherently and totally depraved and dead in sin; if he will repent and believe of his own power, to speak of the Spirit regenerating, giving him repentance and faith, would be to speak of a wholly unnecessary thing. If going down into the water regenerates, what need of the miraculous power of the Spirit to "create" us anew in Christ Jesus? Campbellism, from its premises, logically and consistently repudiates the work of the Holy Spirit. A few quotations will represent Campbellism upon this subject:

1. B. W. Stone: "We have clearly seen the error, and cordially deplored the mischief of the popular doctrine of the Spirit, that the Spirit is given to the sinner independently of his faith and obedience." —*Works B. W. Stone, p. 283—by Mathes.* As Mr. Stone makes the work of the Spirit depend on faith and obedience, and as the carnal mind neither believes nor obeys, of course the Spirit does nothing in changing the carnal soul.—Rom. 8:6–8.

2. Alexander Campbell: "All the moral power of God or of man is exhibited in the truth which they propose. Therefore we may say that if the light or the truth contains all the moral power of God, then the truth *alone* is *all* that is necessary to the conversion of men, for we have before argued and proved that the converting power is moral power."—*Mill. Harb. Vol. 2, p. 397.* As this is accepted by Mr. Hand as rightly quoted—*Text Book Exposed p. 79*—and illustrated by Mr. Campbell it may be taken as his undoubted position. All know that no man, in *person*, goes with his words

in letters—or in any kind of messages. He is no more with them than if he were in the eternal world. As Mr. Campbell says: The Spirit accompanies the Word only as man's spirit accompanies his word, we may be certain that Mr. Campbell no more believed the Spirit operates on the heart than he believed a dead author's spirit operates on the heart of any reader or hearer of his words. Mr. Campbell and his followers, therefore, no more believe the Spirit operates on the sinner's heart than if He remained on the everlasting throne—had never been sent into the world. All that genuine Campbellites mean, by the Spirit converting, is that He converts as the letter, written by a man before he left this world and read after he left it, may influence—words *alone*. So, after saying, "whatever the Word does the Spirit does"—in the sense just illustrated, of course—Mr. Campbell says: "The Spirit is not promised to any persons out of Christ." That Mr. Campbell means promised, in the sense helping to save, he explains in the next sentence, concerning Christians,—"These† it actually and powerfully assists in the mighty struggle for eternal life."—*Christian System, pp. 64, 65.*

3. Moses E. Lard: "Now we reply, if Divine truth, when known or understood, effects not the conversion of the sinner, then his conversion is provided for by no system of religion which is Divine."—*Williams on Campbellism, p. 183.* On what Campbellites mean by the operation of the Spirit, Mr. Lard says: "We mean that it† operates *by* the truth; that is, that the Spirit spends on the mind of the sinner in conversion *no* influence except such as *resides*

† If Campbellites believe the Spirit is God, in the name of reverence to God, I ask how dare they apply "*it*" to Him?

in the truth *as divine as of the* Spirit. And we shall further add, that neither in *quantity* nor in *force* do we conceive that this influence can be increased, and the human will be free."—*Idem, p. 82.* (My italics.) In other words, Mr. Lard means that just as a dead man's spirit is in the words which he wrote while living, so that the letter can be given no more nor less than its inherent power, so the Spirit is in the Bible—in fact only figuratively—not at all. †

4. T. M. Harris, State Evangelist, of Ga., in a sermon which was preached in the Campbellite church, of Augusta, Ga., Feb. 20, 1876, as quoted by D. Shaver, D. D., in the *Tex. Baptist Herald*, said: "As Christ was sent to the Jews, and the Apostles to the world, so the Spirit is sent to *the Church*." That "unconverted men are taught to pray for the Spirit, and to expect the Spirit to come into their hearts and convert them," is "without warrant in the Scriptures." To the question, "Does the Spirit do nothing for the world, the unconverted ?" it answers: "Yes, very much, indeed. As God gave His Son, and the Son gave His blood, *so the Spirit has given to the world the Bible*, the Word of God, which is able to make them wise unto salvation." All that the Spirit does for the world is "*in this way*." This means that God, in the gift of Christ, in Christ giving His blood, and in the Spirit giving the Bible—that the Triune God has done *all* He designed and regarded necessary to save a lost world ! !

5. Dr. Shaver, in the same paper, quotes (these

† The infidel practices the same trick on the word "inspiration" which Campbellites practice on the phrase, "operation of the Spirit." Ask him: "Do you believe in the inspiration of the Scriptures ?" he will often, say, "yes." But he will tell you: "So I believe in the inspiration of poets—of all great writers."

quotations are from "documents") Z. T. Sweeney's sermon preached in the same church, March 12, 1876: "We see clearly that the Holy Spirit was promised to the Apostles to guide them in their proclaiming the Gospel. . . . Referring to the missions of John, of Christ, of the seventy, and of the Holy Spirit, Mr. Sweeney then adds: "Thus four out of the five missions mentioned in these four books *have passed away, and nothing yet for the world outside of Judaism;*" so that "if we are not embraced in the mission of the *Apostles* there is nothing that does embrace us in the Living Oracles." Fortunately for us, the Apostles were "sent to all nations, down to the ends of the world." *Only* the Apostles and preachers since them and the Bible ! ! Dr. Shaver, in the same paper, quotes from a sermon by James H. Cranston, before the Young Men's Christian Association, of Augusta, Apr. 9, 1876. A few nights before, two Presbyterian delegates to the Convention of Christian workers, in New York, reporting their impressions of a great revival, attributed its cause to the great outpouring of the Spirit. To rebuke this, Mr. Cranston said: "The Spirit was poured out twice only"—but the Savior promised, if we would only "believe Him he would remain." In answer to how and when he comes, Mr. Cranston said: "The New Testament furnishes us with a definite and perspicuous plan by which sinners are converted and brought into the Church. 1st. The gospel must be preached. 2d. The people must believe it. 3d. They must repent of their sins. 4th. They must confess with their mouth. 5th. Without delay they must be baptized, and *then they have the promise of remission of sins, and the gift of the Holy Spirit, and the hope of eternal life.*" Till baptized, the Spirit does

not come near the sinner, according to Mr. Cranston.

6. The *Apostolic Times* — quoted in *Western Recorder:* "That the sword of the Spirit *is* the sword which the Spirit *furnishes us*, and not that he wields himself, has to be admitted by every scholar whose reputation is at stake in the interpretation of the passage; and yet to bolster up a theological *hobby*, the *Spirit* is constantly represented as wielding the sword with his own hand, otherwise it is not effective. If in *this* the Baptists are a peculiar people, we envy them not their peculiarity, for it is a species of *trifling* with divine truth from which we shall pray the Lord to deliver us." (My italics.)

7. The "*Christian*" *Standard* ridicules and burlesques the operation of the Spirit: "The resistless creative power of the Holy Spirit must make an entirely new being before men can either understand or believe the gospel—no matter who preaches it! Unquestionably the Baptists are a peculiar people. But we must say that of all the transcendental *moonshine* that has ever fallen on our path of inquiry this is the feeblest and the thinnest."—*Quoted in the Journal and Meseenger.* Generally, Mr. Errett is, in his words, so much guarded as to hood-wink some who do not understand Campbellism. But in this the cat is out of the flour.

8. J. M. Mathes, objecting to the personal work of the Spirit, in converting the sinner, says: "The rest of the congregation are passed by, at least for the present . . . . till the Holy Spirit shall come at some future time, and make a personal application to them . . . . . Though Christ died . . . . his death can avail them nothing without the 'personal application.' . . . . . It contradicts the Lord's word. It makes the *personal application*, by the Holy Spirit the power

of God unto salvation."—*Letters to Bishop Morris, pp. 51–53.*

9. The *Texas "Christian"* is quoted by *Western Recorder:* "Spiritual regeneration, in the sectarian sense, only means half what regeneration means in the Scriptural sense . . . 'Whosoever believeth that Jesus is the Christ is begotten of God,' who is our Father; the Father begets them through the Apostles; and the Apostles beget them through the gospel. Whosoever is baptized is born into the Church, 'the mother of us all.'" This means that the Spirit completed *His* work with the death of the last Apostle.

10. President Clark Braden: "The Holy Spirit is *always* in the truth, *as our spirits are in the words we utter*, and that He influences men by arguments and motives in the truth thus presented. I believe this power to be *resident* in the word and *co-extensive with the word*, and I recognize no power *beyond* it as *now* exerted. If any *additional* power to the word it must be distinct from any I recognize."—*Braden-Hughey Deb., p. 449.* "In denying that the Spirit influences men except through the truth, I no more deny His existence than I deny the existence of *man's spirit*, when I say he can exert *no moral influence on the spirit of his fellow men, except through truth or appeals to reason.*"—*Idem, p. 452.* Mr. Hughey asked Mr. Braden: "Will Mr. Braden state what he means by the Spirit operating through the word? Does he mean that the Spirit of God operates through the word of God, *just like his spirit operates through his words?* I want to know what he means. I do not want to misrepresent him in my reply." To this Mr. Braden answers: "I think my friend has been giving a *good* illustration. He has been arguing that there is a

personal influence; and that is what he meant by it. There was *no personal* impact or contact with my spirit; and therefore, no influence without arguments."—*Idem, p. 488.* Replying to Mr. Hughey, Mr. Braden farther says: "He asserts that my position teaches that the Spirit would be in the disciples *alone*, and *when the word was completed he* ceased to influence men, and left the *word* to do it. Our position is, that he inspired man alone by *direct* impact, that he operated on *others* by the *word*, and when the *word was completed*, his work by *direct* impact *ceased*, and he remains in the word, in men in the word, and operates on them through the word."—*Idem, p. 505.* Again, says Mr. Braden: "My opponent contends that there can be no *personal* operation of the Spirit *except* by *direct* impact. *I am now influencing you all.* Is it by direct impact, or through my *words?* Is it not personal influence? If you had all been mesmerized, and I had usurped your reason and volition till you saw and thought as I do, and neither reasoned nor willed for yourselves, but were mere breathing machines under my power, would the influence be of a higher order than I now exercise by appeals to your reason. . . . . I now exercise over you the *highest* influence *known in the moral exercise*, a personal influence and *solely* through my *words*. In *like* manner God has always exercised *moral* power over men, such power as he exercises in *conversion*, through his word, by reason and motive. It is the *only* moral power that he *can* exercise, *so long as man possesses the constitution he has given him.*"—*Idem, p. 502.* (My italics.)

SECTION II. *The consequence of this is scoffing at prayer for the Spirit to save men, and at* TRUE *revi-*

vals. Turn, read "5," in this chapter. B. B. Tyler, one of the stars of Campbellism, says: "It is *wrong* for Christians to pray for the Holy Spirit. . . . . But this I affirm; it is wrong because a palpable contradiction of the Word of our Divine Lord to *petition* God to pour out His Spirit upon wicked men. . . . . Now a word about converting power. Men spend a good deal of time, very precious time, too, in *attempting* to induce God to pour out convicting and converting power. If as much time was spent in attempting to *convert sinners* as is spent in attempting to *convert God*, multitudes who are now in ignorance of the plan of salvation would be joyfully walking in the way that leads to heaven. God has given *us* converting power. The converting *power* is the law, the doctrine, the teaching, the Gospel. . . . . Paul† did not seek to convert men by asking God to *pour out His Spirit* upon them. . . . . Jesus said that the world could not receive his Spirit . . . and yet in the face of this men *pray* to God by the hour to *pour out His Spirit* upon the world and thus *convert sinners* unto God."—*In Western Recorder.* (My italics.) *Hundreds* can testify to Campbellite preachers ridiculing *genuine* revivals. For their members to attend and scoff at revivals is very common. In my meetings, I have known them to ridicule prayer for the Spirit and "leave unturned no stone" to cause sinners to think revivals all superstition and excitement. ‡ In Parker

† What a pity these Campbellites do not study the Bible more and Campbellism less? See Rom. 10:1; Acts 1:14; 2:1, and what followed, in Acts 2.

‡ Just now—March, 1886—in Dallas, Tex., an infidel meeting is reported, by a Dallas daily, as ridiculing the Moody-Sankey Dallas meeting as all excitement, denying, as do Campbellites, that the Spirit has anything to do with the meeting.

County, Texas, a Campbellite preacher, in one of his "sermons," threw up his hands, like as if he were feeling for something, and said: "Where is the Holy Ghost, I can't feel it?" In Tonk Valley, Texas, where Bro. Cunningham was "holding a meeting," the Campbellites crowded to the front part of the house, saying, "We are going to crowd the Holy Spirit out† of here," and made so much confusion as to break up the meeting. While I have attended many Campbellite meetings, I can remember no one in which the preacher urged that their members must humble themselves in the dust for their sins and cry mightily for the increase from God.—1 Cor. 6:7. Mr. Campbell well represents the spirit and methods of Campbellism, upon this point, when he says: "Christians must learn that the conversion of the world is the honorable employment to which the Lord has called them; and that *they* may have the *whole honor of this great work*, he has sent neither apostles, prophets nor angels to assist them since the establishment of the Church in the world."—*Mill. Harb., new series, Vol. 1, p. 271—quoted on p. 287 of Text Book on Campbellism.* (My italics.)

SECTION III. *Campbellism and the Holy Spirit operating on Christians' hearts.*

If the sinner does not need the Holy Spirit to make him anew surely the Christian cannot possibly need Him to live the Christian life. If the Word *alone* is sufficient to convert the sinner, it certainly is sufficient, *alone*, to preserve him when he is converted. If the Holy Spirit retired from the work of saving men, when He had given the Bible, He certainly does not

† If Campbellism is not one form of the sin against the Holy Spirit it is not far from being so.—Matt. 12:23–32.

need to return to keep them after they have been saved—or converted. Consistency, therefore, demands that Campbellites deny that the Spirit has anything to do in preserving and helping Christians. While some Campbellites, who deny that the Spirit converts men, hold to the position that He preserves and helps them after conversion, many, *probably* the great majority of them, consistently, deny that the Spirit has anything to do in preserving and helping Christians. Walter S. Russell, a leading Campbellite, saw that they must hold that the Spirit works on neither the sinner nor the Christian, or that He works on both:—"We cannot have one theory of spiritual influence for the Christian and another for the sinner."—*Union With Christ, by G. W. Logan, p. 20.* G. W. Logan, another leading Campbellite, says, on the same page, of Mr. Russell's statement, "he was, so far, right." G. W. Logan: "Whatever God does in the Christian, through faith, through *gospel facts believed*, gospel truth apprehended and appropriated by the soul, as the food of its life, and not by *immediate, supernatural*, work. . . . . according to the ordinary laws of thought and the inner life quite as completely as *is his work in the conversion of sinners.*" "It is held" against the doctrine of the personal, "immediate influence," "the personal indwelling," that He "takes up his abode literally in the saints, and dwells in them as a personal presence," "aids, comforts and works in them to will and to do"—it is held against all of this, "that though the Holy Spirit is indeed a person his presence in his disciples . . . . . is not *substantive* and *personal*, but *metonymical;* that is, a presence of power, of influence, and holy effects in the soul."—*A Symposium of the Holy Spirit, pp. 63, 62.* (My

italics.) Again, says Mr. Logan: "My Baptist and Presbyterian brethren regard it as a great piece of presumption in me, when I question whether they have had a direct *fellowship* of the Spirit imparting knowledge of the forgiveness of sins."—*Idem*, *pp. 67*, *68*. On p. 72, Mr. Logan says: "*False* ideas of the Holy Spirit's work are at the bottom of much that is to be regretted in the spiritual culture and movement of our times. *The one-sided supernaturalism* of Mr. Moody is the most conspicuous feature of his ministry.† This belief is none the less a power in Mr. Moody's life, and none the less a source of power in his preaching, *because it is only a fanaticism without a corresponding reality*." (My italics.) On p. 78, Mr. Logan says: "Our religious neighbors have, sometimes, said we are destitute of *spirituality*. This comes, of course, of a failure to apprehend what true spirituality is. · Every false conception diffuses . . . . . throughout a *baleful* influence. The life of *occult* influence is the life of *superstition*." (My italics.)

J. Z. Taylor, another Campbellite leader, on p. 106, arguing against what Mr. Logan so bitterly repudiates says: "*In short, conscience cannot immediately apprehend or cognize the Spirit.*" "If consciousness testifies to the *direct* witnessing of the Holy Spirit to our sonship, then it is no longer a matter of faith that we are the children of God, but *absolute knowledge*. . . . By faith and not by consciousness do I understand that I am a child of God."—*idem*, *p. 108*. "The Holy Spirit bears witness with our Spirit *through the truth*; the living Word of God. . . Something

† How lamentable that the Campbellites have none of this "one sided supernaturalism," and that,as Christians, we have no more of it than we have!

additional and ever *superior* to this is claimed."—*p. 112.* That is, just as the truth *alone* converted men, it witnesses, as we read, hear or think of it, independently of the Spirit, that we are the children of God—and *this* is "the Spirit himself bearing witness with our spirit that we are the children of God" ! ! !—Rom. 8:16† On p. 114: "That we believe the Lord Jesus Christ and have been baptized, in obedience to his will are matters of absolute knowledge. . . I know that I am a child of God, because I know that I believe on the Lord Jesus Christ, and have been baptized. In *this* way does the Spirit bear testimony with our spirit that we are the children of God." Had I no more testimony, in view of "if any man have not the *Spirit*

† On this passage, speaking of infidels, Tholuck comments: "The Socinians, Limborch and others, suppose that the gospel is meant, that having been inspired by the Divine Spirit. *But this cannot be.* For the Divine πνεῦμα here, cannot well be taken for any other than that mentioned in verse 15, as *inwardly reigning in man.* Now, it is in that sense there is ascribed to the new and divine πνεῦμα the peculiar virtue of filling our hearts with so child-like a love towards God, that in fullness of confidence we address ourselves to him, it would appear that it is just in the reign of love within us, that the divine witness consists. In 1 John 5:10, we read that he that believeth on the Son hath the witness in himself "—*Tholuck in l.* (To the English reader- the Greek word here i Spirit.) *So Claudius, Ambrose, Bengel, Adam Clarke, Scott, Matt. Henry, Harless, (Chr. Ethics, p. 308) Neander, (Pl. Tr. p. 434.)* John 14:16; 2 Cor 1:22; 5:5; Eph. 1:13; 4:30. Only carnal mindedness can account for such misunderstanding and misrepresentations of Scripture Any *Christian,* from what he feels in his own soul will not fail to know that the Spirit bears witness personally and in his soul.

of Christ he is none of his," I should think, unless I should repent, I had better never been born.—Rom. 8 :9. As Mr. Taylor is a man for whom, *as a man*, I have much personal regard, I write this with the more sorrow. That one of such talents as Mr. Taylor should take passage to glory on such a vessel is a matter that calls for deep sorrow. Yet, how many are with him! In the book, whence these quotations are taken, are articles, by some other writers, among Campbellites, on the work of the Spirit, which are somewhat sound. But those who hold them are inconsistent and should hurriedly abandon Mr. Campbell's sinking ship. Mr. Braden: "The controversy is as to *how* the Spirit bears witness. *He* (Mr. Hughey) says by *direct impact*. *I* say, as *common* sense says, he bears witness, testifies, or *argues* testimony *in his words*. The Spirit has never borne witness except through† his words and works."—*Braden-Hughey Debate, p. 472.* Ridiculing the sealing of the Spirit, Mr. Braden says: "Does the Spirit *fasten* himself on our spirits, as we *fasten wax on a letter* when we seal it and *stay there as a lump of wax or a plaster of wax*? Nonsense say all."—*idem, p. 483.* If such language is not the language of infidelity, I know nothing of infidelity. Any number of Campbellites believe and speak this same delusive and carnally minded view of this great and vital subject,—

> While others toil, with *reverential* force,
> Their nimble *nonsense* takes a shorter course;
> Flings at your head Campbellism by the lump;
> And gains remote conclusions by the jump.

† The reader will remember that *we* believe the Spirit bears witness through the word, but *only* by personal presence or "impact," while Campbellites have *only* the words bearing witness, converting, etc , which they call the Spirit working.

CHAPTER XVI.

CAMPBELLISM, UPON THE WORK OF THE HOLY SPIRIT, IN SAVING MEN PHILOSOPHICALLY AND SCRIPTURALLY WRONG.

SECTION I. *Campbellism upon the Holy Spirit in the Christian.* 1. Campbellism unphilosophical and unscriptural, in regard to the "witness of the Spirit." Mill: "All names except those of our elementary *feelings* are susceptible of definition in the strictest sense." Hamilton: "The notion of consciousness is so elementary that it cannot be resolved into others more simple." From *con*, meaning together, and *scire*, to know, understand, perceive. Consciousness perceiving together our internal sensations, feelings. Consciousness, says Hamilton, "is the recognition by the mind or 'ego' of its acts and affections." Thus consciousness cannot be made more simple, so that when we are mockingly asked to define our "*feeling* religion," mental philosophy comes to our relief and hurls away the mocker. Hamilton says that though we cannot define we can analyze this consciousness—knowledge of our "feelings"—:"Though consciousness cannot be logically defined, it can be philosophically analyzed." We may, therefore, detect and observe the facts of our consciousness until we can explain its nature and effects. So of the things of which consciousness testifies. Thus I feel that since being introduced and becoming acquainted with certain per-

sons I have come to love them. My consciousness of this is unimpeachable. I cannot define the witness to this—consciousness; but I can analyze the change and the love which it makes known. So the Christian cannot define the consciousness that makes known to him the feeling by which he knows that he is a Christian. But he can analyze the change—analyze what he now feels, what he felt before grace changed him, and compare them together and with the Scriptural test of spiritual feelings. If this test prove him a Christian, he knows that the Holy Spirit wrought the change into consciousness, until it was made a very part of consciousness. Says Hamilton: "The problem then is—are there, in ordinary, mental modifications, mental activities and passivities of which we are conscious, but which manifest their existence by *effects* of which we are conscious? . . . . I do not hesitate to maintain, that what we are conscious of is constructed out of what we are not conscious of. . . . There are many things we neither know nor can know in themselves,—that is, in their direct and immediate relation to our faculties of knowl edge, but which *manifest* their existence indirectly through the medium of their *effects*. They are not in *themselves* revealed to our consciousness, but as certain facts of consciousness *necessarily* suppose them to exist, and to exert an influence in the mental process, we are *thus constrained* to admit, as modifications of mind, what are not in themselves phenomena of consciousness." Thus, Paul says: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell *in* you"—not in heaven, leaving only the Bible to dwell in us. Rom. 8:9. Now, consciousness, just as it testifies to pain in our bodies, does not testify *what*

it is that produces the feeling but it does testify to the certainty of existence of the feeling. As the physician is often led by the pain to find the cause, the Christian is led by the feeling to find the cause—the Spirit. The effects of the Spirit on our consciousness in the Word of God, are so clearly pointed out that we can certainly know whether the Spirit is in us,—while the physician is somewhat "at sea." On this, Paul says: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, temperance."—Gal. 5:22. And the first Epistle of John makes consciousness the main witness—"feelings" the main witness of our conversion, when he would have us test our profession by love, hatred, fear, etc. See 1 John 1:8–11, 15–17; 3: 11–21; 4:7-13, 17–21. In regard to these feelings he says: "If our *heart* condemn us not, we have boldness towards God."—1 John 3: 21. Speaking of God's *feelings*—love—infused by the Spirit into our consciousness, as a part of it, as he dwells in us,—"hereby we know that we abide in him, and he in us, because he hath given us his Spirit."—1 John 4: 13. Hence, Paul says: "The Spirit *himself*"—not the word only—"beareth witness with our spirit that we are the children of God."—Rom. 8:17. See foot note to Section 3, in the latter part of the last Chapter. Denial of the evidence of consciousness, is but a denial of "heart-felt religion." Though not all who are among the Campbellites deny "heart-felt religion," yet it is feared that the majority of them do deny it. That many of them ridicule it is evident from quotations, in Section 3, of Chapter XV of this book, and from such mockings, by Campbellites, as "what is your heart?—your heart is only your head." All Lexicons define heart, "the seat of think-

ing, feeling, willing."—See Ges. Lexicon on לב, שלו, קרב, מעים, and the Greek Lexicons on *καρδία*.

McCosh, one of the greatest metaphysicians, says: "Take the distinction drawn, in some form, by most of civilized languages, between the head and the heart. The distinction embodies a great truth. . . . . Under the phrase 'heart,' in particular, are covered powers with wide diversities of functions, such as the conscience, the emotions, the will." Modern science has discovered what Moses declared thousands of years ago,—"For as to the life of all flesh the blood thereof is all one with the life thereof."—Lev. 17 : 14. Or, perhaps, better, as Fairbairn renders it: "The soul of the flesh is in the blood."—*Typology, Vol. 2, p. 265.* Fairbairn, Bahr, Delitzsch, Keil, Kurtz, would render v. 11, "For the blood makes atonement through or by means of the soul." So the majority of revisers of the New Version desired the passage rendered. And Hoffman, by taking the preposition (ב) as indicative of the essence of blood,—"the blood atones *as* the soul," only emphasizes the doctrine of the *practical* identity of the soul—נפש—and the blood. As the blood is the seat of life, and as the heart is the fountain whence the blood goes and returns, the heart is the fountain of spiritual life—"the pitcher." While the soul and the mind are in all the veins, the heart is their throne. The brain is but the *organ* of the soul and the mind. Through it they think, just as the eye, the ear, the mouth, the nose, are their organs through which they are in communication with the external world. In Eccl. 12, these organs of the soul are†

† As materialism claims that the brain is the soul—not its organ—it should claim that our five senses are not the instruments or organs, but the "whatever" sees, tastes, smells, hears ! !

called its windows, doors. The Scripture makes the heart the very seat of moral or spiritual consciousness,—ever testifying what the man *is*. (*a*) This is emphasized by the word "heart" occurring 160 times in the New Testament, and about 800 in the Old. (*b*) In the way the word is used, "The imaginations of the thoughts of man's heart are evil from his youth."—Gen. 8: 21. As I have not room here for quotations, I ask the reader to take his Bible, carefully read and compare the following Scriptures, by which he will see that the Bible makes the heart the seat of all feeling and of all moral life. Gen. 6 : 5; 8 : 21; 17 · 17; 18 : 5; 27 : 41; 43 : 28; Ex. 4 : 14; 7 : 23, 3, 13, 14, 22; 8 : 15, 19, 32; 9 : 7, I2, 14, 34, 35; 10 : 1, 20, 27, 11 : 10 ;14 : 4, 8, 17; 2 Sam. 6 : 16; 14 : 1; 15 : 6, 1 Kings 3 : 9, 12; Psa. 37 : 31; 41: 6; 66 : 18; 119 : 11; 140: 2; 33 : 21; 44 : 21; Prov. 2 : 2, 10; 3 : 1, 3, 5; 14 : 33; 15 : 13; 19 : 3; Matt. 5 : 8, 28; 9 : 4; 12 : 34; 13 : 15; 15 : 8, 19; 22 : 37; Rom. 5 : 5. Consciousness makes known to us these feelings of the heart. By the Word of God we then test the nature of these feelings, and by them try ourselves. ‡ Thus,

> "His Spirit answers to the blood,
> And tells me I am born of God."

2. Campbellism opposed to all Christian experience and to the Scriptures, in that it denies that the

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‡ There is an opposite extreme to Campbellism. It is to rely on the testimony of consciousness without ascertaining the meaning of that testimony. Persons thus think themselves Christians because they "feel happy," when they will not live a pure, honest, holy life. Such persons, while dishonest in business, unfaithful to promises, impure and unholy. too covetous to support "their preacher" and to contribute to missions, vainly imagine themselves Christians because they "feel good," while they are on the road to hell.

Spirit personally dwells in, preserves and helps the Christian. The Scriptures say that the Holy Spirit personally opens the eyes of the Christian, shows and explains to him the word. (1) The Psalmist prays: "Open thou mine eyes that I may behold wondrous things out of thy law."—Ps. 119:18. Here, though the law is before him, he prays for supernatural aid to understand it. Commenting on this, Adam Clarke well says: "The Bible does not so much need a comment, as the soul does the light of the Holy Spirit. Were it not for the darkness of the human intellect, the things relative to salvation would be easily apprehended." (2) Though the Bible in hand, the Psalmist prays: "Shew me thy ways; Teach me thy paths."—Ps. 25:4. *Yauda* ידע, rendered "shew," means to make me understand, feel, regard.—*Ges.' Lex.* See Ps. 27:11; 86:11; 119:12; 143:10. A Campbellite would rely wholly on his unaided ability to understand the Bible. As T. W. Caskey, a leading Campbellite preacher, said to me: "I don't pray for faith; I get faith by reading the Bible." But every Christian, from experience, out of his very soul, often feels to cry to God, "open thou mine eyes" that I may understand the Word. (3) The Spirit not only *inspired* the Apostles, etc., but, throughout the Christian age, *illuminates* the Christian. He does this by removing prejudices, quickening the powers of the soul to apprehend the truth. Though the disciples had the Scriptures before them, often, yet Jesus opened their hearts to understand them, they joyfully exclaimed as Christians often now feel, from like experience: "Was not our heart burning within us while he spake to us in the way, while he *opened* to us the Scriptures?" Luke 24:32. To take His place, be

with His people "*forever*," and teach and bring to their "remembrance" the Word, Jesus sent the Spirit in greater measure than under the Old Testament.—John 14:16, 26; 1 John 2:27; 3:24. "Further, this bringing to remembrance includes exhortation to faith and the keeping of Christ's Word, to the obedience of His precepts."—*Words of Jesus, Vol. 6, pp. 247, 248, 223; Tholuck, Bengel, Adam Clarke, Matt. Henry, et al. So Harless' Chr. Eth., pp. 213,197.* (4) The Spirit inspires all true prayer. "The Spirit also *helpeth* our infirmity; for we *know not* how to to pray as we ought."—Rom. 8:26. Tholuck: "That mysterious undulation of the heart towards God, which, in the hour of temptation, amidst the multitude of thoughts within us, yields us heavenly comfort, is a manifestation of God in our breasts."—*in l.* Bengel: "In so far as the Spirit groans he respects *us*."—*in l.* As Adam Clarke remarks: "Surely if the Apostle had designed to teach us that he meant our own sense and understanding by the Spirit, he never would have spoken in a manner in which plain common sense was never likely to comprehend his meaning . . . We must therefore understand those places of that help and influence which the followers of God receive from the Holy Ghost. John 14:16, 17,26; 15:26, 27; 16:7."—*in l. So Origen, Erasmus, Beza, Estius, Grotius, Wolf, Matt. Henry, Harless (Chr. Eth. p. 261) The Bible Commentary, MacKnight, Stuart, Bloomfield, Doddridge, Barnes, Olshausen, De Wette, Godet, Meyer, et al.* Meyer goes so far as to understand this groaning to be done by the Spirit Himself. Of like import: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and *supplication*."—Zech. 13:10. This includes

Christians and sinners. See Gal. 4:6. "Prayer is the emanation and operation of the Spirit, who abides in the redeemed of Jesus Christ."—*Harless' Chr. Eth., p. 308.* Tauler and Arndt: "Prayer consists of a true union with God by faith; when our created spirit dissolves, as it were, and sinks away in the uncreated Spirit."—*True Christianity, by John Arndt, p. 235.* (5) The Spirit makes the Bible effectual to the preservation and the sanctification of the Christian. Compare Jesus' prayer: "Sanctify them through thy truth."—John 17:17—does not imply the absurdity of no power which is not identical or in the Word itself; but it implies a direct answer of God, through the Spirit making the truth effectual. The whole 17th of John, inasmuch as it implies a power not in truth alone, is a scathing rebuke on Campbellism. For, why, in the name of common sense, pray for the disciples, when they had, in the truth, all that was necessary? Christ's prayer for Peter, "that thy faith fail not,"—Luke 22:32—implies a supernatural power, above or outside of the Word; or why did He not fill his arms with Bibles instead of praying for him? Every prayer for Christians implies supernatural power, whether offered for themselves or for other Christians —or, for any one.—Rom. 12:12; Col. 4:2, 12; Eph. 1:16; Rom. 1:9; 1 Thess. 1:2; 2 Tim. 1:3; Philemon 4, etc. If only the Bible is necessary, if no supernatural power is necessary, since Christians have the Bible, and prayer is to God instead of to them, and often without their knowledge of our praying for them, prayer for them is an absurdity. No less is it so for ourselves. Grace "to help in time of need" means a power that is additional to the Bible.—Heb. 4:16. No supernatural aid puts it out of the question to

speak of God as our "helper."—Rom. 16:9; Heb. 13:6. When Campbellites "pray" they either do not *pray*, or they do not believe their own doctrine.

As T. Munnell, a preacher *among* the Campbellites, though near sound on this, rebuking his own people, says: "I have always noticed that Christians, the most ultra, on the word alone, while in discussion, imply the agency of the Holy Spirit in their prayers."—*A Symposium on the Holy Spirit, p. 97.* Paul may be said to sum up the Spirit's work in the Christian when he says: "The fruit of the *Spirit* is love, joy," etc.—Gal. 5:22. In v. 17, he represents the Spirit as within us, carrying on the war against the flesh:—"For the flesh lusteth against the Spirit and the Spirit against the flesh."—*See Bengel, Matt, Henry, in l. Harless' Chr. Ethics, p. 236.* Of the need of the Spirit, on John 14:26, Stier well says: "On account of our weakness or our sinfulness, we forget, alas, and there is always need that one should stand behind us ready to pronounce our duty in our ears." This the Holy Spirit does—ever with us, teaching, helping in whatsoever we need help. Till we shall cross the river and enter the Paradise of God only carnality can make us repudiate His help.

"Holy Spirit, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land," etc.

SECTION II. *Campbellism upon the Holy Spirit working in the sinner.* While Campbellites are divided as to the work of the Spirit in the Christian's heart they, generally, agree that He does not work on the sinner's heart. The word alone, as we saw in the last Chapter, Campbellites believe saves the sinner. Rev. A. B. Jones, one of the few among Campbellites who

believes in the work of the Spirit in the sinner, well calls this "the *word alone theory*."—*A Symposium on the Holy Spirit*, p. 15. Believing that man is not dead in sin, not totally depraved, and that he has only to decide to "believe" and be baptized, "do right," and then he is saved, there can be no need of any power but the Word alone to save men. In refutation of this doctrine of Campbellism :—

1. The Scriptural teaching on inherent and total depravity, clearly proves that if man is ever saved a greater power than truth alone must save him. See the Chapter, in this book, on Total Depravity.

2. There is nothing in a sinner through which the "truth *alone*" can reach him. Pray, tell us how a man who is dead in sin, "full" of wickedness, "enmity against God," who is so blind as to not understand the things of God, is to be saved by the unaided truth? See the Chapter on Total Depravity. Men argue that arguments alone convert men on political, scientific and other subjects ; and that the truth should likewise convert the sinner. But as Anderson well replies: "Well, how few ardent political minds have been converted to opposite views? And in the greater number of instances in which change has occurred, was it not effected either by base bribery, to which there is nothing correspondent in the spiritual case, or, by a species of physical compulsion, rather than by rational conviction—by the threatening of popular insurrection, or of national bankruptcy, or by the failure of the crops of harvest, making it impossible for them to retain their old opinions, or at least to pursue their old policy. In the latter case, it is only a small part of man's being which rises in opposition ; whereas, in the former, the *entire*

force of his corrupt nature is arrayed in *hostile defiance*. Nor is there any hope of change being found for him, in that quarter, where it was found for the politician, whom the course of events compelled to surrender his old opinions as impracticable. The correspondence to this will be the Day of Judgment, when the opportunity for conversion has passed away forever."—*Anderson on Regeneration, pp. 139, 140.* Paschal: "We must love divine things in order to know them"—*Muller's Christian Doctrine of Sin, Vol. 1, p. 179.* Muller: "The right apprehension and understanding of the Revelation of God in Christ depends, more than does any other kind of knowledge, upon the moral state of the individual. Theoretical arguments and the enthusiasm of pure logic are wholly unable to apprehend it—indeed, they tend to close the soul against it."—*Idem, p. 179.* This is just what Jesus said:—"If any man *willeth* to do his will, he shall know of the teaching, whether it be of God."—John 7:17. Even a great heathen moralist, Aristotle, taught that "wickedness perverts the judgment, and makes men err with respect to practical principles; so that no one can be wise and judicious who is not good." But, as "there is none that understandeth," "none righteous, no not one,"—Rom. 3:10, etc.,—how is a lost world to be saved by the truth alone, to which their hatred blinds them? Mr. Lard, while not intending his concession to have that force, has, in effect, admitted that there is nothing in Campbellism to save any one. He says: "We shall frankly admit that our 'scheme' makes no provision to secure the attention of many of the human family: We mention the following examples: 1. Such as *will not come* to Christ. . . 2. Such as hate the light and will not come to it. 3.

Such as reject the counsel of God. . . . 4. Such as judge themselves unworthy of eternal life. 5. Such as close their ears and shut their eyes. . . 6. Such as will not attend without a supernatural agency of the Spirit."—*Quoted in Williams on Campbellism, p. 180.* But, read the Chapter in this book on Total Depravity or only Rom. 3:10–18; 8:5–7; 1 Cor. 2:14 and call to mind, if you can, some of Mr. Lard's lovers (?) of truth, with their eyes open(?)worthy(?) of eternal life —saint - sinners whom his "scheme" can save!! As we proved, under the first section of this Chapter, it would not even save the Christian. Campbellism, then, confessedly, *can save no one*!! Campbellites may(?) console themselves, in regard to the failure of the Campbellite gospel, that—

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

3. Were the unaided truth sufficient to save a sinner, all that would be necessary to save sinners would be to load the printing press, the Bible, the tract distributer, the preacher, and all who could be induced to get men to hear the truth, and keep them going. This B. B. Tyler evidently teaches when he rebukes prayer for the sinner and says: "If as much time were spent in attempting to convert sinners as is spent in attempting to convert God, multitudes who are now in ignorance of the plan of salvation would be joyfully walking in the ways of heaven. God has given us the converting power. The converting power is the law, the doctrine, the teaching, the gospel of God."—*In Western Recorder.* Praying for sinners Mr. Tyler reverentially (?) calls "converting God."

4. If the "word alone" can save men, prayer for sinners is wholly unnecessary. Why pray for them

when God does not answer the prayer by sending supernatural power, in the Spirit, to make the word effectual? Hence, B. B. Tyler says: "It is wrong for Christians to pray for the Holy Spirit;" and adds the words quoted under the last point. †

5. If a Christian cannot be saved without the Holy Spirit to make the word effectual, how can any one imagine that a poor, lost, sinner can be saved without Him, to supernaturally make the gospel the power unto his salvation?

6. The indwelling of Satan and of demons in the sinner's soul, and their power over him, render necessary the personal impact—working of the Holy Spirit to convert him to Christ. (1) The hearts of unconverted men are the palaces of demons. "But the unclean spirit when he is gone out of the man, passeth through the waterless places, seeking rest and findeth it not. Then he saith, I will return unto *my house* whence I came out."—Matt. 12:43,44. Stier: "It is by no means a *mere* appearance that is here spoken of." "Christ, we might say with special design, accumulates in a few words strong features taken from the natural history of the devil . . . . so that in all future time it might not be thought he spoke only according to Jewish superstition, and that he drew the figure for representing world-historical realities from

† Many, who at the commencement of Whitfield's mission tolerated his proclamation of justification by faith, rose in arms against him when he proceeded to insist on regeneration by the power of the Holy Ghost. Among them was the Bishop of London. When his attack on Whitfield appeared, some one remarked that his Lordship's creed contained the doctrine of the existence of the Holy Ghost, but that he appeared at a great loss to know what to do with it. This satire is more than equally applicable to the Campbellites, with all its caustic power; for they, as the Bible is written, have no place for the Spirit.

unreal representations, springing from human delusion . . . . It was Satan's *house*, as a whole, that was spoken of . . . . . Every man in a devil's power is his house."—*Words of Jesus, Vol. 2, pp. 175, 176.* Bengel: The unclean spirit "considers as a portion of his property" the soul, the "house," and dwells in it."—*in l.* Adam Clarke: "If there had been no reality in demoniacal possessions, our Lord would scarcely have appealed to a case of this kind . . . . . Into my house—the soul."—*in l.* † *So Matt. Henry, Doddridge, G. W. Clarke, etc.* (2) Of the Ephesians, before their conversion, Paul writes: "Ye walked according to the course of this world, ac-

‡ 1. The rule, for interpreting all writings,—viz. that a passage must be understood in its most obvious, or plain meaning, unless it makes the writing contradictory,—requires that we understand that the Scriptures, when they speak of Devil demons, mean that these beings are personal. 2. Jesus had no evil disposition to tempt him; hence, that the personal Devil tempted Him is certain.—Matt. 4. 3. Men's evil dispositions do not have intelligence, fear, etc. But these spirits do.—Matt. 8: 29. 4. Men's evil dispositions do not enter swine; but devils did enter swine.—Matt. 8: 29-34. 5. Men's evil dispositions are not morally accountable—the *men* are accountable *for* these dispositions. But devils are accountable, as their punishment proves.—Matt. 8: 29; 25: 41. 6. If men's evil dispositions were devils, punishment of their possessors would be their punishment. But devils receive a distinct sentence.—Matt. 25: 41. 7. If men's evil dispositions were devils, it could not be said they,—in the men possessing them—were cast into punishment which was not originally prepared for them, but was *originally* prepared *for devils*.—Matt 25 :41. All honest, evangelical, modern scholarship, believes that devils are personal beings:-"The attempts made to explain the words of our Lord and the Apostles as a mere *accommodation* to the belief of the Jews, and incompatible with the simple and direct attribution of personality to the demons, as much as to men or to God, and (if carried out in principle), must destroy the truth and honesty of Holy Scripture itself."—*Smith's Bib. Dic., Vol. I, p. 584, Schaff, Herzog's Ency., Vol. I p. 632.* So, that they are personal, agree Martensen, Nitzsch, Twesten, Julius Muller, Dorner, Harless, etc.

cording to the *prince* of the power of the air, of the spirit that now worketh *in* the children of *disobedience*."—Eph. 2: 2.† Adam Clarke: "Satan is termed the prince of the power of the air, because the *air* is supposed to be the region in which malicious spirits dwell; he has another sphere of action, viz. the wicked heart of man, and *in* this he *works* with *energy*."—*in l. So Bengel, Bloomfield, Matt. Henry, Doddridge, Scott, Harless, Ignatius, MacKnight Olshausen, The Bible Commentary, et. al.* Barnes well says: "There can be no doubt that Satan is here intended . . . as their leader and prince" of men.—*in l.*

This passage states that, at least, one devil dwells within every unregenerate person. Inasmuch as this passage speaks of the former state of all members of the Ephesian Church, it teaches that all unregenerate persons are possessed of the devil. Rev. 20: 3 represents the Devil enthroned, personally, in the heart of men and preventing the millennium. (3) Acts 26:18 represents all sinners as in his "power"—doubtless as he dwells within them,—"from the power of Satan." Baumgarten, on this passage: "Paul declares Satan . . . to be he who as the primary cause directs the nations which move and act with their eyes closed in the

† Of course the devil does not effect all alike,—save that he makes them sinners. Not every one in whom demons were, when Christ was on the earth, were so raging as to be called demoniacs. Yet all had devils in them. Just so throughout the Christian age. While all cases of insanity are not demoniacs, that many are I think the Scriptures leave us to infer. Many cases of insanity have impressed this on my mind more deeply.

darkness.† As St. Paul is convinced that the first seduction of the woman by the subtlety of the serpent *still exists*, and he derives every tempting and seducing power in the present from the cunning and power of the *devil* and wicked one as its *primary* cause. (See Eph. 2:2; 6:11–17; 2 Cor. 4:3) There can be no doubt that, by the subtlety of the serpent which beguiled Eve, he does not understand anything else than the cunning of the adverse spirit."—*Apost. Hist. Vol. 3, p. 146.* (My italics.) *See, on Acts 26:18, Bengel, Adam Clarke, Scott, Doddridge, Barnes, Matt. Henry, et al.*

(4) Satan is represented as opposing the word, by

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†Some imagine that the devil and demons (*διάβολυς* and *δαιμόνιον—diabolus and daimonion*—devil and demons. Satan or *Diabolus* is the captain of devils or *daimonion*) are confined in hell. But the impression originates from an incorrect rendering and interpretation of 2 Pet. 2:4 and Jude 6. The word rendered hell, in 2 Pet. 2:4—*ταρταρόω—tartaroo*—occurs nowhere else in the New Testament. 1. It does not mean hell; for *γέεννα—geenna*—is the word for hell. 2. Neither does it mean the intermediate world, in which souls are happy and miserable—according to their character—between death and the judgment; for that word is *ἅδης—hadees*. 3. To understand it to mean hell would make it contradict the Scriptures, which represent devils as dwelling on *earth*. Here they caused the fall; here they tempted Job; here they tempted Jesus; here Jesus found them dwelling; here He "cast" them "out;" here they reign; here they instigate wickedness; here Paul finds them; here the sinner is to be turned from their power; here they are when the close of this age comes.—Compare Gen. 3:13; 2 Cor. 11:3; Job. 1:12; Luke 22:3, 31; Acts 5:3; 26:18; 2 Cor. 2:11; 11:14; Matt. 4:1; 9:22; 11:18; 17:18; Mark 5:15; 7:29; Luke 9:42; 11:14; Acts 10:48; Eph. 4:27; 2 Tim. 2:26; Rev.12:9; 20:2, 10 4. To make it mean hell, would make it contradict the Scriptures, which represent that devils are not yet in hell, but to be cast into hell at the close of this age. Compare Matt 8:29; 25:41; Rev.20:10. 5. To make it mean hell, would well please devils, since they are anxious that we should believe they

snatching it out of sinners' hearts.—Luke 8:12. If it be replied, "this 'wayside' man is not saved any how," the answer is: Had not the Spirit of God prepared the hearts of some of them, as there is "none that understandeth," naturally—Rom. 3:11—see chapter of this book on Total Depravity—their hearts would all have been "thorny," "wayside" and "stony" hearts. As Stier remarks: "It is the devil . . . . who has made the land rocky, and has also sown the thorns in it," and has made the wayside hearer.—*Words of Jesus, Vol.2, p. 213.* Stier: "There is a *miraculous seed*, superior indeed to all natural seeds, so powerful that by its growth it can and will choke thorns, nay more, it can also break through the rock in striking its roots down into the earth, and can make that to be again a field of

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are in hell, so that we will not heed the Scriptural warnings against them. 6. *Tartaroo* is otherwise defined. Dr. Wm. Ramsey: "The word *Tartarus*, means, according to Greek writers, in a *physical* sense the bounds or verge of this material system. . . . That place is probably, at present, within the atmosphere of our earth." Cudworth: "And by Tartarus here in all probability is meant, this lower caliginous (*i. e.*, dark) *air*, or atmosphere of the *earth*, according to that of St. Austin, concerning these angels, 'That after their sin they were thrust down into the misty darkness of this lower air.'" Suidas says it means "the place in the clouds or in the air." Parkhurst: "It appears from a passage in Lucian that by Tartarus was meant, in a *physical* sense, the bounds of this *material* creation." Empedocles: "Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons." Grotius: "That is called Tartarus which is lowest in anything; whether in the earth or in the water, or, as *here*, in the air." Whately: "The word used by Peter, which translators render, 'cast down to hell,' or Tartarus, is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors and misty atmosphere . . . Socrates called the abyss or sea Tartarus, as does also Plato, who elsewhere calls our dim, lack-lustre *earth* itself also Tartarus. Plutarch says our air . . . is called Tartarus from being cold. Herein he is followed by Lucian, and both Hesiod and Homer call it the aerial Tartarus. In no other sense or way can St.

God, which was a way for the feet of the prince of this world."—*Idem, p. 215.* Of the "good ground" hearer: "Grace has already worked and softened him, and has more or less prepared an entrance for the seed, Isa. 28:24; Acts 13:48;" 16:14.—*Idem. p. 216*†. (5) God is said—in the person of the Holy Spirit—to cast out the "strong man"—Satan—from man's soul.—Matt. 12:29. (6) The very *nature* of the kingdom of God is that Jesus, by the Holy Spirit, represented by the "finger of God," shall cast Satan

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Peter be understood and explained. Lucian says, the great depth of the air is called Tartarus." Eph. 2:2, where Satan is called the "prince of the power of the air," harmonizes with the definition of these learned men. So Eph. 6:12—wicked spirits in the air—*τα πνευματικὰ τῆς πονηρίας ἐν τοῖς επουρανίοις.* In a foot note the Bible Union Version says: "Heavenly places" mean "the material heavens, the air." So *Bagster's and Robinson's Lexs:* "The air as the seat of evil spirits." Both Robinson's and Greenfield's Lexs. render *pneumatikos tees poneerias,*—evil spirits" To literally render it is impossible *So Bengel, Scott, Matt. Henry, et al., on Eph. 6:12.* Adam Clarke has proved that Tartarus, in 2 Pet. 2:4, means our earth—see his comment. The "chains," figuratively, mean that God here *limits* Satan. "Reserved unto judgment" imply they are not in hell, but reserved for hell.—See Matt, 25:41. The Revisers of the New Version see that *Tartarus* is not hell; so, not knowing how to render it, they guess at it—"dungeon." Because modern lexicons and so many modern writers have wrongly interpreted 2 Pet. 2:4, I make this long note. The author of this book hopes, some day, to publish a little volume on the Origin, the Character etc. of the Devil. All that want it please send in their *names* as subscribers.

†Mr. Campbell indorses the following: "The Scripture is so far from representing Satan as the God and governor of the air, that it constantly represents him in a state of confinement. . . . So that instead of expatiating in the boundless fields of the air, and shedding his woes upon miserable mortals, he and his accomplices are described by the Apostle Peter as in the Tartarian regions . . . to continue there in custody till the final judgment."—*Mill. Harb. vol. 5, p. 272,—quoted on p. 297, of Text Book on Campbellism.* Mr. Hand denies this is Mr. Camp-

out of the sinner's soul.—Luke 11:20. Compare Ex. 8:19, where "finger of God" is explained to be God's miraculous power—Matt. 12:28; Ps. 8:3; Ex. 31:18, on finger of God, the Spirit of God and creative power. As Stier remarks, on Matt. 12:28: "In general, wherever devils are made to yield there is the kingdom and Spirit or *powerful* energy of God."

Nowhere did Jesus ever cast out a devil by *word* alone. Out of no one's heart since has the word alone ever cast out a devil. The Campbellite gospel(?) —that the sinner can hear the word, overcome, break loose from Satan and seek refuge in Christ implies the sinner is so strong as to *need* no Refuge. Jesus, Himself, was strengthened by an angel (Luke 22:43) in the final conflict with Satan. Yet, Campbellites tell us the sinner can break away from Satan of his own

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bell's own language and tries to acquit him of indorsing it by quoting the following note, on it, from Mr. Campbell: "Satan, *however*, the head of all opposition, the hierarch of all rebellion, the high priest of all idolatry, may be regarded as the *original* cause of all the paganism on the earth, and although contradistinguished from Jupiter, the Prince of the Power of the Air, was nevertheless the *occasion* of all the homage paid by the Gentiles to this fantastic divinity, the offspring of a deluded imagination."—*Reply to Text Book, p. 37.* (My italics.) To this Bro. Ray well replies: "If this is not the language of A. Campbell the mistake was committed by the the Mill. Harb. by leaving the extracts which we quoted out of the quotation marks. The quotation closes above the point, where we took the extracts. Therefore the Mill. Harb represents the above extracts as the language of A. Campbell." Moreover, the reader will see that Mr. Campbell indorses the quotation, save that he says Satan was the *original* cause of sin. Hence, according to Mr. Hand, A. Campbell denies that Satan *now* influences men. This is the point Bro. Ray quotes him as stating. Not only this, but that he makes the Prince of the Power of the Air only Paul's sanction to a pagan divinity!! *Worse and worse!!!* So Mr. Lard says: "We deny utterly that Satan exerts any direct influence on the human mind. . . . It is a sheer fiction invented for a special purpose."—*Reply to Jeter, quoted in Williams on Campbellism, p. 217.*

power, by hearing the gospel, and, with no miraculous power, turn to the cross! The Campbellite scheme leaves Satan not simply depending on *words*, but personally with all his power dwelling in hearts which are already in *love* with his deeds, to be dispossessed by mere words—the word alone!! No wonder that Mr. Lard made a concession which, in *effect*, means that Campbellism can save no one.

"How sad our state by nature is,
Our sin, how deep it stains,
And *Satan* binds our captive minds
Fast in his slavish chains."

7. Miraculous power is as much necessary to change a leopard's spots and an Ethiopian's skin as it is necessary to change any sinner. "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil."—Jer. 13:23. As Adam Clarke on v. 27, says: "Man cannot change himself; but he may pray to God to do it. . . . To enable him to pray and believe the power is still at hand. If he will not use it he must perish." By *nature*, a leopard does not desire to change his spots; neither does a sinner, by nature, so love to do right as to turn to the right.

8. To the sinner the gospel is but foolishness, except where the Holy Spirit makes his heart good ground for receiving it. Compare Rom. 3:11; 8:5–7; 1 Cor. 1:21; 2:14.

9. "Except a man be born anew he cannot see the kingdom of God." *Εἰδέω—eideo*, rendered see, like our English word—"as I cannot see it as you do"—often means to understand. *See the Lexicons.* It is used for know or understand or perceive in Matt, 6: 8, 32; 7:11; 9:2,4,6; 12:2,25; 13:14,15; 20:22; 22:29; 26:2; 27:18; John 1:26,31,33; 29; 3:2,

(the next verse before John 3:3), 11; 4:10-22—as it is used for understand in hundreds of New Testament occurrences I cannot take room to refer to them. Nicodemus' foolish question, *how*—is a commentary and Lexicon, defining *eideo*, to understand. Surely no one will claim that natural sight is here exclusively meant. Hence, to Peter, when others were unsaved, who had heard the same words,that he had heard,Jesus said: "Blessed art thou Simon Bar-Jonah: for *flesh* and *blood* hath not revealed it unto thee, but my father which is in heaven."—Matt. 16 : 17. "Flesh and blood" means what we are by nature. See *sarx*, in the Chapter in this book on Total Depravity; see, also 1 Cor. 15:50; John 1:13.

10. A dead man cannot, of himself, understand or turn. "And you did he quicken who were dead through your trespasses."—Eph. 3:2. Whether you render this *in*—which is the true rendering—or "through," as the New Version has it, the sinner is *dead*. As a dead man has no connection with this life, a spiritually dead man has no connection with the spiritual life. (See Drummond's "Natural Law in the Spiritual World.") In either case, the dead receives life by a miracle only.

11. The valley of dry bones is another proof that the miraculous power of the Spirit must give the sinner life. It is also a comment on Eph. 3: 2. The reader will here please prayerfully read Ezek. 37:1-14. Did bone ever unite to bone, sinew and flesh clothe the bones, and life come in the body by *mere* word—without the Omnipotent power of the creative Spirit of God? If so, the sinner without that power comes to Christ. Campbellism is the wild, atheistic theory of mad scientists, on "spontaneous generation" or spon-

taneous life, which Satan is attempting to impose upon the realm of grace. Spontaneous spiritual generation or life is as atheistic as spontaneous natural generation or life. (See Drummonds' "Natural Law in the Spiritual World.")

12. Of a power not identical with the Word, Jesus says: "And they shall all be taught of God. Every one that hath heard from the Father,and hath learned, cometh unto me."—John 6:43,44. Compare John 8:47; 10:27; 18:37; Acts 16:14; 13:48; 1 Cor. 12:3; (in New Version) 1 John 5:3. These passages are an unimpeachable commentary on these words of our Savior.

Every man that has learned of the Father cometh; *Only part* of mankind who hear the gospel come; Therefore, only part of mankind have learned of the Father. *See Tholuck, Stier, Doddridge, Bloomfield, Barnes, Olshausen, Matt. Henry, Beza, Neander, etc. —in l.* Olshausen truly says of this teaching and hearing: "An internal awakening and will towards God and his service. . . . an essential knowledge of God received in regeneration."—*in l.* On the mystery involved in this passage, Stier expresses the feeling of every true Christian: "This much is certain, and it is to our experience as manifest as it is mysterious, according to the Lord's testimony—'That if a man longs after God, it comes not from himself, but is the Father's drawing in Jesus Christ.'"—*Words of Jesus, vol. 5, p. 177.* By His life-giving power he pours into our souls the life that leads us as naturally to His bosom as the life of the "unconscious infant" seeks its mother's breast.† As Luther remarks: "He

† This drawing is as beautifully in harmony with the laws of our soul as the unconscious infant is drawn in harmony with its nature, to his mother's bosom.

draweth not as a man draweth a block." But did his Spirit not first give the young life we would have to be drawn not as a block, but as a stubborn mule.

"He drew me and I followed on,
Rejoiced to own the call *divine.*"

13. "Open thou mine eyes that I may behold wondrous things out of thy law."—Psa. 119:18. Here is the law, but no eye to understand it.—John 3:3. The eye opening is of the Holy Spirit. Campbellites ridicule such a prayer as useless. "The Lord openeth the eyes of the blind," to understand the word.—Psa. 146:8; John 3:3. Say this means the Christian, if you will. How much more must He open the sinner's eyes, that the gospel may be obeyed!

14. "The *hearing* ear, and the seeing eye, the Lord hath made both of them."—Prov. 20:12. Here the miracle that gives natural hearing and seeing is made illustrative of the miracle that gives spiritual hearing and seeing—understanding. "Mine ears hast *thou* opened."—Psa. 4:6. "Thy Lord God hath *opened* mine ear, and—"as the consequence of this conversion—"I was not rebellious, neither turned away backward."—Isa. 50:5. As well talk of a deaf ear hearing, by sound alone, or a blind eye seeing, by light alone, as to talk of a sinner being saved by the unaided word.

15. In Gal. 4:22-29, the miraculous birth of Isaac is an illustration of every true Christian's spiritual birth. As the procreative powers of both Abraham and his wife were *dead*, so are the receiving powers—the spiritual life of the sinner—dead. So *Doddridge*, *MacKnight*, *Holden*, *Bloomfield*, *Olshausen*, *et al.* To be sure, it represents the two covenants, the "old and the new church." But as the whole includes all

its parts, it represents birth by natural powers—the unregenerate—and birth by the spiritual, the miraculous —the regenerate. As the miraculous power of the Spirit made these dead procreative powers alive, so miraculous power has made every Christian. Compare Rom. 4:18-21; 17:17. Campbellite "Christians" are the Ishmaelites,—that is, they are those who were made "Christians" by their own natures, or, as they boast, without any miraculous power.

16. Before sinners will obey God, He must write the word into their hearts. Compare Jer. 32:39-40; Ezek. 11:19-20; 36:25-27; Heb. 8:8-10. By comparing these passages the reader will see, first, that the word does not of itself, alone, save; second, that it must be written by God's hand in the heart. The figure here is from God's miraculous power as His own hand, writing the law on the tables of stone. See Ex. 31:18. Though God may not have Himself written, He did, in the miracle of Sinai, write it through Moses. Compare Ex. 34:1; 20:1; 24:5; Deut. 10:2, 4; Ex. 34:28. Moses is the type of Christ, through whose miraculous power, in the Holy Spirit, the word is written into our hearts. Third, that they obey because that power has written the word into their hearts—not as Campbellites have it, obey *that* it may be written into their hearts, and then write it there themselves!

17. The gift of the Spirit, in greater measure under the New than under the Old Testament, is one of its distinguishing characteristics. "But thus he spake of the Spirit which was not yet given."—John 7:39. As chapter 10, sections 3 and 4 of this book, shows that the Spirit at the time He spake this, was, and had been since the first man that was ever saved, making

the plan of salvation effectual, this, and similar passages, are to be understood to imply that the Spirit, under the New, would work much more powerfully—be given in greater measure than under the Old. Tholuck: "But the question then arises, why the operation of the Holy Spirit is dated from that period, though he had wrought already under the Old Testament, and during the life of Christ? Does the expression denote merely the strength of the distinction as to the *amount* of activity and power? Thus especially it is regarded by the Lutheran interpreters."—*in l. See Words of Jesus, vol. 5, p. 289; Matt. Henry, Adam Clarke, in l: So Barnes, Doddridge, Bloomfield, Olshausen, Neanders' Plant. Training, p. 518.* Of course, as some of these writers say, the passage also alludes to the Spirit as coming from the glorified Christ and to dwell, in greater measure than ever before, in His people. But it nevertheless makes the greater power of the Spirit the *distinguishing characteristic* of the New Dispensation. See John 14: 16-18, 26; 15:26; 16:7-15; Luke 24:49; Acts 1:8; 2:14-18. These passages promise the miraculous gifts, it is true; but they promise, also, the permanent blessing, of greater power according to John 7:39, and Jer. 8:8-10. But if only words are the power, where is the fulfillment of these promises?

18. Christ's promised condition and assurance of the success of the gospel—"lo, I am with you alway, even to the end of the world"—Matt. 28:20—implies the personal presence of the Spirit to *make* the gospel the "power of God unto salvation." The man who is satisfied to make the Bible synonymous with the presence of Christ and the Holy Spirit, is to be pitied. He could make his wife's letters equivalent to her

presence; as he would be satisfied if Christ never appeared to him, providing he had only the Bible!

OBJECTIONS.

1. Campbellites quote, "the words that I have spoken unto you they are Spirit and are life."—John 6:63. This, they tell us, teaches that the Bible is the Spirit. To this I reply (*a*), if so, the Bible is *life*, too. So you have no eternal life, consequently, no heaven but the Bible. (*b*) If words are the Spirit, then we may read the following Scriptures: "he shall baptize you with the Bible;" "and he saw the Bible of God descending as a dove and coming upon him;" "then Jesus was led up of the Bible into the wilderness;" "whosoever shall speak a word against the Holy Bible it shall not be forgiven him;" "and the angel . . . said unto her the Holy Bible shall come upon thee," etc.; "and he breathed on them and saith unto them, receive ye the Holy Bible;" "why hath Satan filled thy heart to lie to the Holy Bible;" "prayed for them that they might receive the Holy Bible;" "shed abroad in our hearts through the Holy Bible;" "being sanctified by the Holy Bible;" "If any man have not the Bible he is none of his;" "grieve not the Holy Bible of God in whom ye are sealed," etc. Matt. 3:12, 16; 4:1; 12:32; Luke 1:35; John 20:22; Acts 5:3; 8:15; Rom. 5:5; 8:9; Eph. 4:30; 1 Pet. 4:14; 1 John 4:2; Matt. 12:28. The "words are spirit and are life," are metonymy—*i. e.*, effect called the cause. Just as "they have Moses and the prophets"—*i. e.*, their writings: "For me to live is Christ."—Luke 16:31; Philip 2:21. As Paul's life manifested Christ, the words of Christ were of the Spirit, and when made effectual, are His manifestation. So Doddridge, Olshausen, *et al.*

Olshausen strongly and truly says: "It is not till a new man is born through the inward baptism of the Spirit that there is an organ for the reception of the Lord's body."—*in l.* In fact, the next verse shows that the miraculous power of the Spirit is implied in this verse. There have been almost an endless amount of interpretations of these words; but among them all I know of none so absurd and *dangerous* as the Campbellite, which makes the *words* and the Holy Spirit identical.

2. Campbellites evasively and misleadingly quote those Scriptures which speak of the Gospel of the word as the instrument of salvation:—"Begotten you through the gospel;" "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," etc., etc.—1 Cor. 4:5; Rom. 1:16. Now, let it be put into capitals, as this is a common evasion of Campbellites, that—

BAPTISTS † HOLD, AS A FUNDAMENTAL DOCTRINE, THAT THE GOSPEL IS A NECESSARY INSTRUMENTALITY IN THE SALVATION OF EVERY ADULT SANE PERSON; and that WHETHER THE GOSPEL IS NECESSARY TO THE SALVATION OF SOULS IS NOT UNDER DISCUSSION.

The question of discussion is: Is the Gospel sufficient of itself, or independent of the mighty power of the Holy Spirit, to save? Campbellite doctrines of depravity

† Art. VII of the New Hampshire Confession—the one in general use in the United States—says: "We believe that in order to be saved, sinners must be regenerated . . . That it is effected in a manner above our comprehension by the power of the Holy Spirit, IN CONNECTION WITH *Divine truth.*"—*So Chap. 20, Sec. 4, of the Philadelphia Confession, and Sec. 25 of the London Conf. of 1643. So Baptist Theol. Writings.* As Campbellites, by ridiculing prayer for the Spirit to convert, prove that they disbelieve His work necessary to save, Baptists, by preaching, publishing the Gospel, prove they believe it necessary to save the soul.

require them to take the affirmative. This they generally do. Baptist doctrine of depravity requires them to take the negative. This they do.

3. Campbellites are fond of quoting in proof their notion that the Spirit does not operate on the sinners' hearts, John 14:17—"the spirit of truth whom the world cannot receive." I reply: "Ye do err, not knowing the Scriptures." For receiving the Spirit, *i. e.*, to welcome Him as a Resident in your souls, and His convicting and regenerating you are totally different things. Of course no sinner can receive the Spirit. If not totally depraved, the sinner would have some love to God, to receive the Spirit. See *Tholuck*, *Stier*, *Hafeli*, *Beck*, *Bengel*, *Adam Clarke*, *Matt. Henry*, *et al.* See John 14:17–21, 22–27; Rom. 8: 14-16. Having answered the only Campbellite arguments (?) and objections upon the work of the Spirit, I proceed with my arguments.

19. The final conversion of the Jews is to be by a greater outpouring of the Spirit, to make the Gospel effectual to their salvation. Compare Ezek. 36:21-38. Adam Clarke: "This does not relate to their restoration from Babylon merely. The Jews are at this day scattered in Heathen, Mohammedan and Christian countries. From these they are to be gathered and brought to repose in their own land."—*in l.* Campbellites cannot even convert them to Campbellism—saying nothing of the difficulty of converting them to Christ. If the Gospel, *alone*, can save, why have they not been, long ago, saved? *They* first had the Gospel. Compare, on the same subject, Ezek. 37:14; Rom. 11: 25-26.

20. One purpose of Jesus going to the Father was to send the Spirit to make the word *effectual*.—John 16:

7–11. "When he is come he will *convict* the world of sin," etc. *See Doddridge, Barnes, Lucke, Tholuck, Bengel, Olshausen, Beza, Chrysostom, Adam Clarke, Matt. Henry, President Edwards, et al.* As Stier comments: "The world has no perfect and correct knowledge of what *sin* is, what righteousness, what judgment until the Holy Ghost has explained these words. . . . . No man can be brought to an experimental and perfect knowledge of these three words, so current in the world, and present to every conscience, by any human power or wisdom, not even by the external influence of any letter of the *word*, or any fact of the *work*, even though it be of Christ and His Apostles, or the undeniable acts and wonders of the Lord since the day of Pentecost. This is the office of the *Spirit* alone, and *as* Spirit, by the mediation indeed of the word and the work, yet only so far as they are made *inwardly* efficient in heart and conscience."—*Words of Jesus, Vol. 6, p. 343.*

21. Campbellism cannot explain, and would lead to a denial of the Acts of the Apostles. Why? Simply because it denies the secret of the conversion of the 3,000 on Pentecost. If the word alone converts, pray tell us how it came to pass that, under one sermon, by Peter, who had denied his Lord, more were probably converted than were converted during the three years' ministry of Christ and His Apostles,—many of them whose hands were dripping with the blood of Jesus? If the word alone did that, then it *would have done more when preached by Jesus.* You must either deny the record or repudiate Campbellism. But, the Campbellite may say, the signs and miracles converted. Ah! indeed! (*a*) Then the word alone is not sufficient? (*b*) But signs and miracles, never have, never can

convert a soul. All they can do is to attract attention. The gospel, when the attention was thus secured, by the power of the Holy Spirit, reached the heart. But Jesus performed many wonderful miracles before Pentecost. Either deny that there were so many converted on Pentecost, or acknowledge that the Spirit then made the word effectual. If He did so then, He does so now.

22. Only by the Spirit making the word effectual can it be that Jesus' disciples "do greater works" than did He. "He that believeth on me the works that I do he shall do also and *greater* works than these shall he do; *because* I go to the Father."—John 14: 12. Verses 14-16; 16: 7–11 are the explanations. Jesus healed the sick, cast out demons, withstood the tempter, preached as no one since has ever preached, or ever can preach, lived as no one since has ever lived or ever can live, raised the dead, etc. How then can Christians "do greater works?" Not at all, according to Campbellism. As we cannot live, preach as well as He did,we cannot perform as great "works" as He did. Only in understanding that His ascension would result in sending the Spirit to make the gospel so effectual, that the preaching and the lives of Christians would have a greater influence than did his preaching and life, can we reconcile this promise with facts and truths. But Campbellism, by denying the work of the Spirit, leaves the passage inexplicable. Meyer: "The outward results and achievements" of His disciples. Stier: "For I go to the Father, to give your prayer henceforth power from on high; what ye henceforth do I will do through and in you(vs. 13:14) . . . He sowed, we reap—and the harvest is indeed greater than the seed. . . . we ourselves partake of

the rich blessing shed on our activity. Therefore the Pentecost sermon of Peter converted more in one day than the Lord in three years."—*Words of Jesus, Vol. 6, p. 211, 212. So Barnes, Doddridge, Olshausen, Beck, Luther, Matt. Henry, Adam Clarke, Tholuck, et. al.* "The medium of such great operations is the prayerful exaltation of believers to God in the name of their ascended Savior."—*Tholuck, in l.* Argument "21" is a comment on John 14:12.

23. Jesus is exalted to "give repentance."—Acts 5:31. Jesus *offered* repentance to the Jews when on earth. His commission, as first given, was, "go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."—Matt. 10:6. This passage cannot, therefore, mean to *offer* repentance; but *must* mean to, by the Holy Spirit, make the word *effectual* to their repentance. Of *offering* repentance, Hackett well says: "The expression is too concise to convey naturally that idea and *τόπον μετανοίας*" place of repentance is employed for that purpose in Heb. 12:17. . . . The exaltation of Christ is represented as *securing* the result in question."—*in l. So Bengel, Meyer, Beza, Scott, Matt. Henry, Barnes, Olshausen, Adam Clarke, et. al.* Olshausen well adds: "To all Pelagian modes of conception this passage stands in most decided opposition."—*in l.* Arguments "19," "20," "21," "22," especially furnish the explanation of Acts 5:31. See, also, Acts 11:18.

24. Repentance is conditioned by God's making the word effectual. "If peradventure God may *give* them repentance."—2 Tim. 2: 25. To secure the repentance of the persons, here spoken of, two things are equally necessary; first, that they be taught the

truth; second, that God "*give* them repentance."—i. e., make the teaching effectual. Paul implies that, though the first be given, it is uncertain whether they may be given the second—*peradventure*—*μήποτε*. *See the Lexicons.* But as God has given the word, if He gives nothing to make it effectual, the "peradventure" is not concerning Him but concerning us!

25. The "hand of the Lord" must go with the word to make it effectual. "Preaching the Lord Jesus, and the *hand of the Lord* was with them: and" i. e., as a result of "the hand of the Lord being with" them, "a great number believed and turned to the Lord."—Acts 11:21. A comparison of the following passages, as the hand of the Lord is a Hebraism, will show that this passage teaches that their success was owing to the Holy Spirit by His mighty power, making their preaching effectual:—Ex. 13:3; Num. 11:23; Josh. 4:23,24; 1 Sam. 7:13; Judg. 2:15. In these passages the Lord's "hand" dries up the waters, punishes, etc. And Num. 11:23 especially distinguishes between the "word" and the hand that makes it effectual. Of course, the "hand" represents the Holy Spirit. This represents the Spirit's work in saving: "Is my hand shortened at all, that it cannot redeem;" "behold the Lord's *hand* is not shortened that it cannot save."—Isa. 51:2; 59:1. Speaking of Matt 12:28, says Stier: "Compare Psa. 8:3, Ex. 31:18, whence it became to be a proverbial expression that God's *finger* works mightily. That which in Isa. (after Moses) is called the redeeming *arm* of the Lord appears here, so to speak, the slightly touching finger."—*Words of Jesus, Vol. 2, p. 142. So Adam Clarke, Matt. Henry, Doddridge, Barnes, et. al.* With the Jews, who well knew, from the Old Testa-

ment, that the "hand of the Lord" denoted the miraculous working by the Holy Spirit, there could not be any other meaning than that it was due to the same working that so many had been converted. Nor can we otherwise understand. Independent of the "hand of the Lord," by its established use, meaning *only* miraculous power, the very statement—"the hand of the Lord was with them"—is explanatory of their success; and admits of no other interpretation than that supernatural power made their preaching effectual.

26. The Lord opened the hearts of the people to receive the gospel.—Acts 16:14—"Whose heart the Lord opened, *to* give heed unto the things that were spoken by Paul." Making the word do what the Lord is here said to have done, obliterates the explanation of Lydia's giving "heed unto the things that were spoken by Paul." It makes nonsense. Hackett: "Whose heart the Lord opened, *i. e.*, in conformity with other passages (Matt. 11:25, seq.; Luke 24·45; 1 Cor. 3:6, 7), enlightened, impressed by his Spirit, and so prepared to receive the truth." *in l.* As Hackett, incontrovertibly, remarks, *προσέχειν—prosekein*—is ecbatic—"*so as to attend.*" *Prosekein* is present infinitive; and the present infinitive "is construed with entire clauses to express *design.*"—*Winer s N. T. Gram., p. 324.* So the new version renders—"*to* give heed." So *Bengel, Meyer, Adam Clarke; Doddridge, Bloomfield, Olshausen, Barnes, Matt. Henry. Baumgarten*: "This is what we are to understand by the mysterious procedure. . . . There can be no doubt that St. Luke recognizes the extraordinary work of the Lord."—*Apost. Hist., vol, 2, p. 115.* As Baumgarten remarks, so of all conversions—this power makes the word effectual. Olshausen well

remarks: "'Whose heart the Lord opened' . . . . shows that the inclination of the heart towards the truth originates not in the will of man. The first disposition to turn to the gospel is a work of grace." *in l.*

27. Paul says that unless *God* should make the word grow and increase, planting and watering it—*i. e.*, preaching it and following up the preaching with instruction—would effect nothing. 1 Cor. 3:6, 7. If the preaching of Paul and Apollos, without this "increase" from on high, could effect nothing, vain and sinful are we to presume that our preaching, without the outpouring of the Spirit, can save. † As Adam Clarke comments: "As in the *natural*, so in the spiritual world; it is by the especial blessing of God that the grain which is sown in the ground brings forth thirty, sixty or a hundred fold: it is neither the sower nor the waterer that produces that strange and inexplicable multiplication; it is God alone. So it is by the particular agency of the Spirit of God that even good seed, sown in good ground, the purest doctrine conveyed to the honestest heart, ‡ produces the salvation of the soul." *So Bloomfield, Doddridge, Newcome, Matt. Henry, Olshausen, Barnes, Bengel, the Bible Commentary, et al.*

28. We are begotten by the Lord. John 3:5; James 1:18; 1 John 3:9. If there is anything beyond

†Here is the sin of the church and the ministry of our day. While we believe this power necessary, we do not as fully believe it as we ought to believe it. We need more preaching, studying, confessing, praying, over this.

‡Oh, that as pastors and churches we so realized this that we would be loaded till our knees bent, to cry mightily to God for the increase!! While exposing heresies, let us examine our hearts.

doubt it is that begetting cannot be done except by *personal impact*. Paul's statement to the Corinthians: "I begat you through the gospel" (1 Cor. 4:14) does not confound the begetting of God with the begetting which he did. He borrows the figure from God's begetting to express the fact, that through his personal, spiritual impact the Corinthians were converted. See 1 Cor. 2:1-5; 3:6. God begat them by personal impact, implanting, germinating the truth in their souls. In only the sense in which a minister plants a new church,—personally, Paul begat them. Thus Paul calls Timothy, who was a son of God, his own son. 1 Tim. 1:2. Campbellites think one can be begotten and a child of God by *proxy*. Why not believe, be baptized by proxy? Our salvation is *direct* and immediate from God. How much better is a church which has children of God begotten by proxy than one that, through the priest, has them forgiven, etc. by proxy?

29. The millennium can come only by a greater outpouring of the Spirit, to make the word effectual. Whether Jesus comes before or after the millennium (and the Scriptures teach that He will come before it) the Spirit and word must convert men. Says A. Campbell: "There is reason, clear, full and abundant, to justify the expectation, that the reign of favor, as the government of Jesus Christ, shall embrace, under its most salutary influence, the whole human race; or that there are plain, literal and unfigurative, as well as figurative and symbolic representations, in both Testaments, which authorize us to expect a very general spread of evangelical influence, so that a whole race of men, for a long period of time, shall bask in the rays, and rejoice in the vivifying power of the Son of

Righteousness."—*Mill. Harb. vol. 1, p. 54, quoted on p. 206, of Williams on Campbellism.* But, as under the same conditions the same cause can produce only the same effect, how can the word alone bring us this glorious time? By comparing the following Scriptures, the reader will see that a greater power than the word alone will produce the blessed age:—Psa. 72; Isa. 2:2-4; 49:8-21; 11:1-9; 40; 60; Dan. 7:13-18, 27; Zech. 8:20, 21, 22.

30. The very power which raised Jesus from the dead is required to make Christians. See Eph. 2:4,5. In Eph. 1:18–20: "Having the eyes of your heart *enlightened*, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the *exceeding greatness* of his power to *us*-ward, who *believe*, *according* to his working in the *strength* of his *might*, which he wrought in Christ, *when* he raised him from the dead." MacKnight paraphrases this passage: "That ye may know what . . . . is the exceeding greatness of his power, with relation to us Jews and gentiles who believe *in* making us *alive* from our trespasses and sins; and in raising us at the last day from the dead, to enjoy the glories of his inheritance, *by an exertion similar to the inworking of the strength of his force which* he exerted in Christ *when* he raised him from the dead." (My italics.) *So Doddridge, Hammond, Bloomfield, Bahr, The Bible Commentary, Olshausen, Barnes, et al.* Bloomfield and Olshausen make the power produce both faith and the bodily resurrection of the saints. So Matt. Henry: "It is a difficult thing to bring a soul to believe fully in Christ. . . . . It is nothing less than an almighty *power* that will work this in us."—*in l.* The sentence analyzed is, who *believe according* to the

working or energy—κατὰ τὴν ἐνέργειαν. (*Kata* with the accusative here refers to the working or energy which produces the belief—*πιστεύοντας κατά*—believe *according* to—*teen energeian*—the energy.—*Winer's N. T. Gram. p. 401.*) *Of* the strength—*τοῦ κράτους*—reveals the source of the working which caused the belief. *Of* his might—*τῆς ἰσχύος*—tells whence the strength. And explanatory of this strength, greatly emphasizing the statement, is the phrase, "*which* he wrought in Christ"—*ἣν ἐνεργησεν ἐν τῷ Χριστῷ.* "*When* he raised him from the dead"—*ἐγείρας αὐτὸν ἐκ νεκρῶν*—again emphasizes the statement, by designating the strength spoken of to be that which raised Jesus from the dead. Thus, as plain as language can state it, Paul says that the energy of God's might, *which* raised Christ, produces our belief. The word alone theory, therefore, requires that word to have sufficient power to have raised Jesus from the dead! This harmonizes with Eph. 2:1, where our conversion is called a making alive from the dead.

31. The word that denotes the act of the power which created the world is made to set forth the nature of the work of making Christians. "If any man is in Christ Jesus he is a new *creature;* the old things are passed away; behold they are become new."—2 Cor. 5:17. "For we are *his* workmanship, *created* in Christ Jesus for good works."—Eph. 2:10. "The new man . . . *created* in righteousness."—Eph. 4:24; Col. 3:10. *Κτίζω—ktizo*—rendered create, means: "To produce, bring into being." In the sense of to establish, to found, it is never used in the New Testament, though in classical usage it is also thus used. It occurs 13 times in the New Testament. "Which God *created*;" "more than the *Creator*"

(*τὸν κτίσαντα*—he who created);" "neither was the man *created* for the woman;" "to *make* in himself of twain one new man;" "who *created* all things;" "*created* in righteousness;" "*created* in Christ Jesus;" "the *new* man which after God is *created*;" "by him all things were *created*;" "after the image of him who *created* him;" "which God hath *created*:" "for thou hast *created* all things;" "they are and were *created*;" "who created heaven."—Mark 13:19; Rom. 1:25; 1 Cor. 11:9; Eph. 2:10, 15; 3:9; 4:24; Col. 1:16; 3:10; 1 Tim. 4:3; Rev. 4:11; 10:6. Its noun —*κτίσις*—when speaking of God's act, is also used in the New Testament in only the sense of creation. The following are examples of its use: "From the beginning of *creation*;" "to every *creature*;" "from the *creation* of the world;" "the *creation* of God."—Mark 10:6; 13:9; 16:15; Rom. 1:20; Rev. 3:14. The act of making us Christians, being *characterized* by a word, which when referring to God's act always denotes supernatural power, is clearly a supernatural work. Thus we are told that the power that created the world is necessary to make any one a Christian. *So Barnes, Doddridge, et. al.*

32. The Apostle expressly contradicts the Campbellites: "Knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the *Holy Spirit*."—1 Thess. 1:4,5. If this language does not flatly contradict Campbellism there never was and never can be a contradiction.† *See Bengel, Adam Clarke, Scott,*

† The following illustration I copy from *The Watchman*, of Boston: "Many years ago we read an incident that made on our mind a deep impression and led to many reflections. It is found in Rev. Joshua Millet's Hist. of the Baptists of Maine, and quoted in the *Christian Review*, Sept. 1845. In May, 1811, Rev. Mr. Chase visited the Church in Charleston, Me., examined several

Matt. Henry, *Barnes*, *MacKnight*, *Olshausen*, *Doddridge*, *Bloomfield*, *Pelt*, *Calvin*, *Beza*, *et. al.* True, it may include miracles. But, as Bloomfield and others remark, it also includes the power of the Spirit in applying the word.

With these thirty-two arguments, I close this Chapter. May the spirit impress upon you, my dear reader, the prayer:

"Come Holy Spirit come,
Let thy bright beams arise,
Dispel the sorrow from our minds,
The darkness from our eyes.
Convince us all of sin,
Then lead to Jesus' blood,
And to our wondering eyes reveal,
The mercies of our God."

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candidates before the Church, and received them into it by baptism. Among them was a Mrs. D., whose conversion was so remarkable that its circumstances could never be forgotten. Mr. Chase obtained them fully from the lady herself, and gave them to the historian, who records them as follows: 'When but a youth, on a party sleigh-ride, from Hampden to Bangor, on the river, and in a sleigh drawn by two horses, the ice gave way, and Mrs. D., with her companions, was plunged beneath the watery elements; but, fortunately, all but the horses were saved. During this immersion, Mrs. D., her soul by the instantaneous and powerful working of the Spirit, was converted to God. The rapid progress of thought and experience in this short moment, as she distinctly recollects, was as she was falling, a most vivid and impressive thought of death filled her mind. This was instantly succeeded by an overwhelming consciousness of her sins, her guilt and her just condemnation, and this with a view of the character and law of God, shining in incomprehensible brightness, reflecting His love and justice; and then, in a moment, every energy of her soul seemed consecrated in one unyielding desire for mercy. At this instant, those who escaped from the water drew her upon the unbroken ice, when her soul was filled with love to God and Christ, and her tongue unloosed to praise His name. She says that she hardly thought of her temporal salvation, but with unutterable astonishment and gratitude, she beheld that glorious grace which gave her heavenly delight. This was no delusion. Her subsequent life of piety is evidence of its reality.' " 1. This conversion was the work of the Holy Spirit. 2.

CHAPTER XVII.

CAMPBELLISM REPUDIATES THE SCRIPTURAL NATURE AND THE ORDER OF REGENERATION, REPENTANCE AND FAITH.

SECTION 1. *Campbellism repudiates the Scriptural doctrine of regeneration.* *Re*generation, as the word implies, is generating anew. Regeneration, here, implies generating a new nature. *Palingenesia* —*παλιγγενεσία*—rendered regeneration—occurs but twice in the New Testament—in Matt. 19 : 28; Tit. 3: 5. Only the latter passage primarily denotes this change. But in such phrases as "born again," "born" or "begotten of God," and in many other ways the Scriptures teach us that regeneration is *essential* to salvation. Generation implies,(*a*,) seed, (*b*,) that the seed gives the generated the *nature* of the generator, (*c*,) that divine power,—a power greater than nature, in a mysterious way, through the seed produces the nature and the life. So regeneration implies seed, a like nature and life to the seed, and that nature of mysterious and divine production. The "word" is the seed, the Holy Spirit, as it is sown, implants it into the soul and through it produces the new nature and

Like all conversions, supernatural. 3. It was through the word which the Spirit was probably impressing upon her before the accident. 4. It illustrates "The wind bloweth where it listeth,"—mystery, often unexpectedly appears—"and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth, *so is every one that is born of the Spirit.*"—John 3:7,8. We know the presence of the wind and of the Spirit—only by their effects.

the new life. "Of his own will he brought us forth with the word of truth."—James 1:18,21. "Having been begotten again, not of corruptible seed"—like fleshly seed—"but of incorruptible, through the word of God."—1 Pet. 2:23. We are, therefore, said to partake of the *divine* nature and the divine life. See 2 Pet. 1:4; John 5:26; 6:4; 2 Cor. 4:10; 1 John 5:12. This gives us understanding, feelings and will alike to the *Being who begot us.* Hence we live like Him. See Rom. 8: 5,6–10; Gal. 5:22-25; 1 John 2:3-6. But Campbellism, teaching that our *fleshly* nature is not totally corrupt and lost and that all there is in regeneration is hearing with fleshly nature, being and repenting with *fleshly* nature, and with *fleshly* nature—as children of the devil, being baptized, repudiates *every characteristic* of Scriptural regeneration. From the vast array of Campbellite testimonies, given in this book, on Total Depravity, and on Baptismal Regeneration and on the work of the Holy Spirit, quotations are not necessary to make this evident as the fundamental of Campbellism. *It is involved in the Campbellite position upon depravity, baptismal regeneration and the work of the Spirit.* Every part of truth or doctrine, like every figure in a mathematical problem, must have its right position and meaning, or the result or system of doctrine is false.† But I will insert a few Campbellite testimonies. A Campbell: "It appears, then, that the faculties of the human spirit and the affections of the human mind are *affected* no more by regeneration than the *height of the human stature*, the corpulency of the human *body*,

† Owing to this, exegesis and theology cannot be divorced. No man can be a reliable exegete who is not a reliable theologian and *vice versa.*

or the *color* of the human skin are affected by it. . . . The Scriptures authorize us in declaring that it *consists* in presenting new objects to the faculties, volitions and affections of men which *new objects* apprehended, engage the faculties or powers of the human understanding, captivate the affections and passions of the human soul, and consequently direct or draw the whole man into new aims, pursuits, and endeavors."—*Christian Baptist, p. 131.* Thus, as regeneration effects neither our size nor color it does not effect our understanding, affections and will! If this is not something effecting nothing, language is nothing. Consists only in *presenting* new objects,etc.! But, pray tell us, if everywhere in the Scriptures the right objects and aims are not recognized as always presented to all men; and if they are not condemned for rejecting them!! How are men to take up with the right objects and aims, when they love the contrary? A Christianity that teaches that men are saved only by truth being presented is just what infidels hold. They teach that to elevate men you have to only educate them. Such doctrine is as ridiculous as the man who tried to lift himself by taking hold of his boot straps. So Mr. Campbell says of the line between the saved and the lost: "This act is sometimes called immersion, regeneration, conversion."—*Christian System, p. 193.* "To call the receiving of any spirit or any influence upon the heart of man regeneration is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration except the act of immersion.*"—*Idem, p. 202; also, p. 60.* (The italics are Mr. Campbell's.)

SECTION II. *Campbellites repudiate Scriptural re-*

pentance. In view of the Campbellite teaching concerning depravity, the work of the Holy Spirit, and regeneration, Campbellites must view repentance, first, as the act of a purely fleshly nature; second, as the act of such a nature in its own strength; third, therefore, but an outward reformation. Hence, they preach to sinners that, of their own nature and strength, they have but to be persuaded to "leave off all wickedness," be immersed, and so continue, to be saved. The sinner, like the Pharisees, thus outwardly reforms and at last perishes in his sins. See Matt. 23:27-29; 15:14. Hence, Mr. Campbell struck repent out of the New Testament and accepted the word "reform." He adopts the rendering: "From this time Jesus began to proclaim, saying, '*Reform* for the reign of Heaven approaches."—*Christian System, p. 163.* †

1. Repentance must be the act of the "flesh," the "old" nature, the "old man" or of the "new man"—the "old" Adam or the "new" Adam.

2. If repentance is the work of "the flesh," the "old" nature, the "old man"—the "old" Adam he is

† Repent is a word which denotes an *internal* act—an act of the *mind* only. It *implies* "reform" *Epistrepho*—επιστρέφο—denoting a turning, of the nature of a "reform," would be much more appropriately rendered "reform" than would *metanoeo*—μεταγοεω, (the Greek for repent.) *Metanoeo* implies both sorrow and "reform" As well render it sorrow as to render it "reform" Mr. Campbell, like Romanists, substituting "do penance" for repent, readily adopted "reform" for repent because it could be better used for his mere external religion Much of the "evangelistic" work, of our time, by those who deny that they are Campbellites, is mere reform without repentance Campbellism is too often found outside of the Campbellite sect.

very much changed from what the Scriptures, in the chapter of this book on Total Depravity, present him. —Rom. 8:5-8; 1 Cor. 2:14; Gal. 5:17-21.

3. Repentance is either righteousness or it is sin.

4. If repentance is sin, it cannot be acceptable to God.

5. If repentance is righteousness, it must be a consequent of regeneration; *or*——

6. Man can do righteousness without regeneration.

7. If man can † do righteousness before he is regenerated, as righteousness will take anyone to Heaven, man can "go to Heaven" without regeneration. If he can do one righteous act without regeneration, he can do another without regeneration and *ad infinitum*.

8. If man can do righteousness before he is regenerated, as regeneration is a fundamental of salvation, there is one of the fundamentals of salvation which man does not need.

9. If man can dispense with one fundamental of salvation, the presumption is that he can dispense with all its fundamentals.

10. Consequently, repentance before regeneration implies that man can dispense with a Saviour. This is the moralist's creed. By eliminating the great doctrines of miraculous grace, Campbellism is only a scheme of the moralists, dipped into the water.

11. Repentance is minding the things of the Spirit. "They that are after the flesh"—unregenerate—Rom. 8:5—"do mind, [only] (φρονοῦσιν thinking on, the mind *set* on, *inclined* to—See the Lexs.) the things of the flesh"—only sin;

† For answer to "why repent if regenerated without repentance," here turn to and read Chapter 19, of this book.

Therefore, repentance is not *of* those who are "after the flesh"—unregenerated.

12. Understanding the things of God is essential to repentance; (See chapters of this book on Total Depravity and on the work of the Spirit, John 3:3; 3:11; 1 Cor. 2:14) The unregenerate do not understand the things of God;

Therefore, the unregenerate lack an essential to repentance.

13. Repentance is pleasing to God;

"They that are in the flesh"—unregenerate—"cannot please God;" (Rom. 8:8.)

Therefore, they that are in the flesh cannot repent.

14. Any act of a soul which "is enmity against God" cannot be acceptable to Him;

Repentance of an unregenerate soul is the act of a soul which "*is* enmity against God." Therefore, repentance of an unregenerate soul cannot be acceptable to God. †

15. No one will repent of sin until he is made to hate sin;

The unregenerate cannot hate sin;

Therefore, the unregenerate cannot repent.

16. No one will turn from sin to do righteousness, until he is made to hate sin and love righteousness;

But the unregenerate love sin and hate righteousness;

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† The repentance of Judas was of this nature. Hence the Greek word for genuine and complete repentance is not used to characterize his course. But it is *μεταμεληθείς*, which Trench, Jeremy Taylor, *et. al.*, say, "goes so far as to change the mind that it brings trouble and sorrow, and such things as are the natural events of it"—*Synonyms of the N. T., p, 92.* Hence it issued in despair and he "went and hanged himself," thus adding the sin of self-killing to his already dark life. (Matt. 27, 3,5); 2 Cor. 7:10.

Therefore, the unregenerate will not turn from sin to do righteousness.

To turn from sin to do righteousness is to repent;

The unregenerate will not turn from sin and do righteousness; (Acts 14:15.)

Therefore, the unregenerate will not repent.

17. No one will turn from one whom he loves to one whom he hates;

The unregenerate love Satan and hate God;

Therefore, the unregenerate will not turn from Satan unto God.—Acts 26:18.

18. Every act, acceptable to God, is from love to Him;

Repentance is acceptable to God;

Therefore, repentance is from love to Him.

19. Repentance is an act of love to God;

But the unregenerate do not love God;

Therefore, the unregenerate do not repent.

20. Genuine *repentance* is the *effect* of *Godly* sorrow; (*κατὰ θεόν λύπη*—literally, sorrow according to God—*i. e.* according to the *nature* of His righteousness.—2 Cor. 7:10.)

No unregenerate person has Godly sorrow;

Therefore, no unregenerate person has genuine repentance.

21. The product of seed is the result of germination or generation;

Repentance is the product of the gospel seed—the word; (Luke 8:11; James 1:18; 1 Pet. 1:23; 1 John 3:9).

Therefore, repentance is the product of germination, —*re*-generation.

22. Repentance is the *gift* of God. For explanation and proof of this, see "23," under the last section of chapter XVI. Inasmuch as God gives repentance

through His word, and His word, like any kind of seed, produces *nothing* until it has supernaturally germinated and generated, it follows that repentance is given through *re*-generation. See section I of this chapter on what regeneration is.

23. Repentance is the proof of the possession of the new *life*. While dead in sin the soul is insensible to its surroundings, and cut off from all communication with the world of spiritual life. Life brings the sight to see, the heart to move and get out of the world of destruction. As Lazarus obeyed, came forth only after life was restored, so only when the resurrection quickens the soul, will it come forth from the grave of sin to turn to the Lord.

24. Repentance is the digging up and the casting out of the way, the offensive graves of the past, the turning from Satan to God, from sin to righteousness—an unconditional renunciation of Satan and an unconditional and *loving* surrender to and acceptance of God. Such Scriptures as taking "up the cross," hating father and mother, etc., etc., are of great significance. They exhibit repentance in no acceptable way to the "flesh." No man who knows what self-denial is, will be slow to regard repentance as one of the most *testing* evidences of regeneration. See Matt. 16:24-27; Gal. 5:24; 6:14. It involves *crucifixion.*

25. Repentance is *the* turning point to a man's life. Repentance, involving a turning from Satan to God, from sin to righteousness, self-denial, *crucifixion* of self, it is *the* battle, it is, over sin, *the* victory of all victories. Just as the *turning* of the course of a river from its mad career, of an engine from its wild run to death, of a disease from its death course, of an earthly battle, of the prodigal son, repentance is THE *trial*, *the*

critical point of a man's life. The angels, as they behold the battle of repentance, drop their harps, hang, in breathless silence and anxiety, over the battlements of heaven. As they catch the first sign of victory, harps are caught up, heaven resounds with the greatest joy.—Luke 15:7. As well ask me to believe that unregenerate, I can cut my way through Satan, sin and hell, to heaven, as to ask me to believe that unregenerated, I fought THE battle of my life—that of repentance. If this poor saved creature knows anything of his own life, of the "old" and the "new man," he *knows* that not the "old man," but the "new man," seized the reins of his being, turned it from its course to death and hell, to God, immortality and heaven. The "old man" hates repentance, and uses all his nature against it. He never was and never will go into the repenting business. How can any one imagine the "old man"—the "old," unregenerate nature, repents when God so earnestly warns and exhorts us to "put away . . . . the old man which waxeth corrupt after the lusts of *deceit*"—Yes, even making us believe that the "old man" repented and believed, that we might receive and welcome the "new man"!!!!——: "Ye have put off the old man with his doings"—†Rom. 6:6: Eph. 4:22; Col. 3:9.

SECTION III. *Campbellism repudiates Scriptural*

† On the "old man" meaning our unregenerate nature and the "new man" our regenerate nature See *Muller's Chr. Doc. of Sin*, vol 1, p 332, vol 2, pp. 352, 353. As Muller remarks: "The apostle recognizes that man in his separation from God and devotion to the κόσμος (world) can originate nothing truly good in himself" Tholuck: "The old man" is "the evil nature"—on Rom 6:6. So *Bengel, A. Clarke, Scott, Wolf, Matt Henry, et al*,

or saving faith. The only faith of which Campbellites have any knowledge is a mere belief that certain things have been, are and will be. In their preaching they often liken Scriptural or saving faith to the belief that George Washington was President of the United States. Alexander Campbell defines Scriptural faith to be of the nature of a mere belief "that God exists:" "Repentance is the effect of faith: for who that believes not that God exists, can have repentance." *Christian System, p. 53.* Eld. Wilmeth, editor and proprietor of the "*Christian Preacher*," Dallas, Texas, in his debate with Rev. B. H. Carroll, D. D., said that the faith of the Athenian idolators and the devils—Acts 17; James 2:19—was Christian faith. In their debates with myself, Elders Bantau, Caskey, Robertson, Smith and others likewise tried to teach. I will give Mr. Wilmeth's words: "The brother tries to make capital out of what he calls the faith of the people wholly given to idolatry, and then quotes v. 34 to show where true faith comes in. But the faith of these Athenians is not to be laughed at." So Campbellites unhesitatingly affirm that Simon, the sorcerer, one of the blackest of characters, had Scriptural faith!!—*See Wilmeth's Debate with Carroll, Hand's Text Book Exposed, p. 236.* Indeed, repudiating the Scriptural teaching on Deprav-

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on these Scriptures. Harless: The "old man" is "our inborn and degenerate nature, called the flesh." *Chr. Eth.*, p. 238, 312. Certainly there is nothing more clearly taught in the Bible and on which all Bible students are better agreed than that the "old man" is our evil, unregenerate nature Once settle that repentance is a good work and that the "old man" is only corruption—never doing good and no one can fail to see that only the regenerate nature—the "new man" repents.

ity, on the Work of the Spirit, and on Repentance, Campbellism can know only the faith of Simon, the Athenian idolators, of every unregenerate man, who is not an Ingersollite, and of demons. That the belief of which Campbellites speak precedes saving or Scriptural faith is true. But it possesses nothing of the *nature* and *character* of saving or Scriptural faith, Because :—

1. The Campbellite faith is the creature of devils and of the "old man." Devils believe and millions of bad men believe that Jesus is God, that He died to save sinners and that the Bible is true. He who has *examined* the evidences of Christianity and does not believe it true, is incapable of being a reliable juryman. Nothing good, in any man, is implied as necessary to Campbellite faith.

2. As Campbellite faith is of the "old man" we are exhorted to put it off—"put off the old man with his doings." "Put off" such faith with all its doings. Simon had it; the Athenian idolators had it; demons have it: in them all it produced only sin. It leads men into the water to wash out the leopard's spots and to cleanse the Ethiopian's skin. Of only an evil nature it can be only evil. The spiritual stream can no more rise above its source than can the natural.

3. You have only to substitute the word faith for repent, repentance in the first sixteen arguments and also arguments "19," "20," "23," on repentance, under Section II, of this Chapter, and those arguments equally prove that faith is of the *new* man—of *regenerate* persons.† I therefore request the reader to do so, and thus have eighteen incontrovertible proofs, here, that faith is an effect of regeneration.

† For answer to "Why believe if regenerate before believing," here turn to and read Chapter 19, of this book.

4. Faith is a *loving* reliance on and a *loving* acceptance of Christ. "But faith working through love."—Gal. 5:6. As the unregenerate are "enmity against God"—Rom. 8 : 7—they have none of the faith, which is of *love*.

5. That faith is of only the regenerate is certain in that it is of the same heart of which repentance comes. That it is of the same heart of which repentance comes is evident from its being, in the order of time and exercise, preceded by repentance. For the proof of faith being preceded by repentance, see the section next after this section.

6. That faith is of only the regenerate is certain from the fact that it entitles us to be regarded as *born* children of God, and accepted in Christ. For proof of faith giving us the right to be so regarded the reader is referred to Chapter 19, of this book. "He that believeth on the son *hath* eternal life."—John 3:36. Nothing between belief and life.

7. Faith is the proof of life. As in the natural world all action follows life, so in the spiritual. When Jesus said: "He that believeth on me *hath* eternal life," He said of the spiritual life only, what we all say of the natural life when we say that only the living think, feel, will, act,—live. No man can deny the presence of either natural or spiritual life, where there is natural or spiritual action. No more can any one deny the absence of natural or spiritual life where there is certainly no action. In bringing before the Christian world the great fact that God governs both the spiritual and the natural world by the same great laws and principles of life, Drummond, in the "Natural Law in the Spiritual world," has rendered a lasting service. But as life follows instead of preceding

generation it must do so with regard to *re*-generation. Hence faith, being evidence of life, is certain proof that regeneration has taken place.

8. Faith is born or begotten of God, and is, in the Scriptures, *said* to be the proof of being regenerate. "Whosoever believeth that Jesus is the Christ *is* begotten of God."—1 John 5:1. And in v. 4, "Whatsoever"—*πᾶν*—neuter gender pointing to faith —"is begotten of God—overcometh the world;" to emphasize faith as born of God he says "even our *faith*." Just as the earthly father begets the nature and disposition of his child the Heavenly Father, in re-generation, begets the holy nature and disposition which believes. Campbellites say that the act produces the life, that the life is the child's own *re*-generation!

This is Haekelism in religion. In religion it out-Darwins Darwin in nature; for he did recognize a first life as evolving all life. But Campbellism jumps the gulf from no life to life.

9. Faith is wrought into the heart by the power which raised Jesus from the dead. For proof of this I refer the reader to "30" of Section II of Chapter XVI, of this book.

10. Faith is "of the operation of God."—*πίστεως τῆς ἐνεργείας τοῦθεοῦ*—literally, faith *of* the *energy* of God—(The New Version is erroneous here)—*Winer's N. T. Gram., p. 184*—"the Genitive is the *whence*—case."—Col. 2:12. Adam Clarke: "Which faith was produced by the operation or energy of God."—*in l.* Bengel: "A remarkable expression: *Faith is of divine operation*"—*in l.*—So Paul says: "But the fruit of the Spirit is . . . *faith*"—*πίστις*—Gal. 5:22. (Here again the New Version is wrong.) I have, in answering Campbellite objections in Chapter XVI, shown the

absurdity of substituting the Bible for the Spirit.

11. That faith is "not of ourselves but is the gift of God," which we exercise, is expressly stated. "Through faith; and that"—*i. e.*, that faith—"not of yourselves."—Eph. 2:8. Because *pisteos*—πίστεως—faith is feminine and *touto*—τούτο—"that," is neuter, it has been, by some claimed that *touto* refers to salvation. In reply to this, first, the neuter in Greek is used for the feminine. Hadley: "A pronoun of reference may be neuter, when the antecedent is masculine or feminine." *Greek Gram., p. 214; Winer's N. T. Gram. p.178.* In his masterly work on Regeneration, p. 47, Anderson approvingly cites Doddridge: "As for the Apostle's using the word *touto* in the neuter gender to signify 'faith,' the thing he had just before been speaking of, there are so many similar instances to be found in the Scriptures, that one would wonder, how it were possible for any judicious critic to have laid so much stress on this as they do, in rejecting what seems beyond all comparison, the weightiest and most natural interpretation. Compare the original of the following texts: Philip. 1:28; Eph. 6:18; Gal. 3:17; 4:19. And for the like construction of other Greek authors of undoubted credit, see Elsner, Observ. Vol. 1, p. 128, and Raphael Annot, ex. Herod, p. 186." Doddridge, farther, well remarks: "But I apprehend that the impartial reader would not be willing to allow" the interpretation which makes that—*toutou*—refer to salvation, "which makes the latter clause a mere repetition of what was said before, and a repetition of it in less proper expressive words. None could imagine that our being saved by faith was of ourselves, or that we could ourselves appoint such a way of salvation, which was indeed fixed so long before we had a being.

But faith being really *our own* act, it was highly pertinent to observe that the excellency of this act is not to be arrogated to ourselves, but is to be *ascribed to God*. All that are acquainted with the genius of the original must acknowledge that this is a construction which it will very fairly admit."—*Anderson, on Regeneration, p. 146.* Prof. Riddle, in Lange's Com., while opposing Doddridge's interpretation, concedes that "the gender of τουτο is not decisive in favor of salvation as being the gift." That *touto*—"that"—refers to faith is evident, (*a*), because no one could doubt that salvation was of God. (*b*) But as faith was an act of their *own* they were liable to think that instead of the "act" being the exercise of a divine "gift" it *originated* with them. In the controversy, in our own time, over whether "faith is the gift of God," we see the necessity of this passage. (*c*) To say that salvation was not of "yourselves," would only repeat what was more aptly expressed in the phrase "for by *grace*." Such awkward tautology is wholly inadmissible. I will illustrate by a similar statement: Through negligence in not keeping a railroad bridge well repaired, a train breaks through and 25 persons are killed. The matter is taken into court. In the Judge's verdict against the railroad company, occurs the sentence: "Their lives were lost through negligence and that not of the bridge watchman." The man who would make "that" refer to lost rather than to negligence would certainly be regarded as mentally obtuse. "Saved through faith and that not of yourselves;" "lost through negligence and that not of the watchman"—they are precisely the same kind of statements. If "that" refers to saved in the first case, "that" refers to lost in the second. But if

"that" refers to the watchman in the last, "that" refers to faith in the first. On the passage, Bengel comments: *Καὶ τοῦτο*—"*and this*, namely, *believing* or *faith* is not of yourselves. The antithesis is: *this is the gift of God* alone." Though Arminians, both Bengel and Whitby reject the trifling which makes *touto* refer to salvation. So, *John Arndt's True Christianity, p. 345.* The early Church fathers, Beza, Olshausen, Drs. J. S. C. and J. A. Abbott, Piscator, Dr. Charles Hodge, refer *touto*—"that"—to "faith."—*Hodge's, etc., Com., on Eph. 2:8.* Heb. 12:1, 2, though more open to quibbling, expresses the same fact that is expressed in Eph. 2:8. On it see *Scott, Bengel, Matt. Henry and Arndt.* As Bengel says, on Heb. 12:2, of faith: "It is drawn *from* him to its necessary consequence." "True faith is never and in no case obtained, except in consequence of a spiritual quickening not springing from myself, nay, which presents itself to my consciousness as an overpowering force, and to which, as a truth and actuality coming not from myself, but from God, I say in faith, Yea and Amen."—*Christian Ethics, by Harless, p. 192.*

The faith that believes the Bible true, is only the faith of the "flesh." It has not God for its object, Christ for its basis, the Spirit, through the word, as its author; its *essence* is of a heart of hatred and disobedience to God, and it has eternal death as its destiny. The faith of the gospel has God for its object, Christ for its basis, the Spirit, through the word, for its author; love and obedience for its *essence* and eternal glory for its destiny. As any one of dry intellect can reason out a mathematical problem; any one without grace in his soul, can reason himself into

the faith of all sinners who are not Ingersollites. But only of *God* is the faith of the Scriptures—"saving faith" which is "working through love."—Gal. 5:6. The former faith has not a drop of the blood and righteousness of Christ; the latter has only His blood and righteousness. The former makes the man say: "I have enough of goodness by nature to savingly believe without faith being supernaturally wrought within me;" the latter says, for I know that in *me* "dwelleth no good thing" to originate faith. Rom. 7:18. The former makes the man say it is my own goodness which believes; the latter makes him say: "It is God which worketh in"—me "both to will and to work for his own good pleasure."—Philip. 2:13. The former is of hell; the Pharisees, the Athenian idolaters, king Agrippa, Simon the Sorcerer and devils have it. The latter, only those who are created anew in Christ Jesus have. The former is dead faith. It manifests itself by doing nothing, by doing the wrong thing, or by usurping the office of *saving faith* and with wrong feelings and purposes, like a parrot or monkey, doing what only saving faith has the right to do. Originating with the "flesh," it, consistently, repudiates any supernatural power as its author and gives all the glory to the "flesh." Such is Campbellite faith. The latter—Scriptural or saving faith, moves, lovingly in obedience to God, being *of* God,it consistently gives to Him all the glory. Glanced at, with the carnal eye, these two faiths seem the same. Examined by the sight, received from on high, these faiths are seen to be no more alike than "flesh" and "Spirit," than Satan and God. Hence, unbelief, everywhere, in Scripture, is charged to a *wicked* heart; faith to a *good* heart. See Matt. 13:58; 9:24; Rom. 11:20; Heb.

3:12, 19; Luke 12:46; 2 Cor. 6:14; Tit. 1:15; Rev. 21:8; Mark 16:16; John 3:15, 16, 18, 34; 5:24; 12:46; 1 John 5:1; 1 Cor. 13:7. See an extended explanation of this in "*Old Testament Ethics Vindicated*," *pp. 67-86*—by the author of this book. This is why faith renders its possessor acceptable to God while disbelief damns him. In the language of Joseph Parker, D. D.: "But, to me, faith is reason glorified; faith is the sublimest action of the soul; . . . . faith is inspiration; faith is the very life of the soul; faith is the hand that lays hold on God. And its human side is as beautiful as its divine aspect; it moves the heart to grand philanthropies; †its kind eyes are ever more moved with the truest tenderness, when they look on sin and misery, helplessness and despair. True faith drives out selfishness; true faith stirs to sacrificial action; trne faith sees in every man the image of God. Faith without works is dead"—*i. e.*, not real or genuine—"being alone. Works come after faith, as the effect comes after the cause. Where there are no works there is no faith, 'for as the body without the spirit is dead, so faith without works is dead.'"—*Ingersoll Answered, p. 97.* "Faith is the deepest, widest, noblest expression and exercise of the intellectual and *moral* nature of man."—*Idem.* Here read Heb., Chapter XI.

"Faith is a precious grace
Where'er it is bestowed;
It boasts a high, celestial birth,
And is the gift of God."

May the unsaved soul who reads this, here cry:

† As Campbellites say that baptism is as important as faith, try reading this by substituting baptism for faith!

"*Author* of faith, to thee I lift
My weary longing eyes;
Ah, may I now receive that gift;
My soul without it dies."

SECTION IV. *The order of* TIME IN WHICH *regeneration, repentance and faith* TAKE PLACE.

I. From what has been said, in this Chapter, on the origin and the nature of repentance and faith, that they are the consequential effects of regeneration is certain. Hence we know that regeneration precedes them. Scripturally reads the New Hampshire Confession of Faith: "We believe" the "proper *evidence*" of regeneration "appears in the *holy* fruits of *repentance and faith* and newness of life." "We believe that repentance and faith are sacred duties and inseparable *graces*, wrought in our souls by the *regenerating* Spirit of God."—Arts. VII and VIII. Also, Chapter XIV of the Philadelphia Confession of 1689, and Sec. XXII of the London Confession of 1646.

II. Repentance precedes faith.

1. That repentance should take place before faith their very nature and relation to salvation require. (*a*) Repentance, being the sinner's turning from Satan to God, from sin to righteousness—the sinner's loving surrender, it must precede the act which makes the sinner a child of God. Otherwise the sinner would be made a child of God before he had turned from Satan to God, from sin to righteousness. Faith, being the act by which the sinner becomes a child of God, must, therefore, act *after* repentance has been exercised. Of course, both repentance and faith are begotten in *re*-generation. But, as some members of a body in the womb develop before others, so, in the womb of grace, repentance is first developed. Whoever claims to believe repentance precedes baptism,

and that baptism is the last step into salvation in that very claim teaches that repentance precedes the act by which a sinner becomes a child of God. Likewise,those who believe that faith is the last step into salvation believe that it is preceded by repentance.

(*b*) Faith cannot take place before repentance has been exercised. How can one who is in love with sin, so as to not have repented, *lovingly*, cast himself into the arms of a *holy* Savior, to be saved? The thought of the act is preposterous! Hence, everywhere, the Scriptures represent the impenitent as hating God, going from him or crying, in despair, "to the mountains and to rocks, Fall on us, and hide us from the face of him that sitteth on the throne."—Rev. 6 : 16. So Jesus says: "And ye . . . did not even repent yourselves afterward *that* ye might believe him."—Matt. 21 : 32.* *Pisteusai*—πιστεῦσαι—is infinitive, (1st aorist) and, "added" to the clause "did not even repent yourselves afterwards," is ecbatic—i. e.,—it expresses the "design" or end.—*Winer's N. T. Gram., p. 318.* So the versions agree in rendering it "that"—i. e., in order that, "ye might believe." Well comments Adam Clarke, on this passage: "It is very difficult to get a worldly minded and self-righteous man brought to Christ.† Examples signify little to him. Urge the example of an eminent saint, he is

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* *Metemeleetheete*—μετεμελήθητε—is here used, instead of μεταμέλομαι—*metamelomai*. It expresses here the "beginning of a good" repentance.—*Synonyms of the N. T, p. 91; so Bengel's Harmony, Jeremy Taylor, G. W. Clarke, et. al.*

† You can easily get many of them into the water and into the "Church" This is how Campbellites get their members from the world.

discouraged. Show him a *profligate sinner* converted to God, him he is ashamed to own and follow; and, as to the conduct of the generality of the followers of Christ, it is not striking enough to impress him."‡

(*c*) In those New Testament passages in which the words, repent, and repentance, are used, faith is always understood to follow repentance. (1) "Repent and be baptized every one of you."—Acts 2:38. (*a*) To locate repentance after the faith, here *implied*, is to locate faith before the conviction, of v. 37, (*b*) is to locate faith before the conviction of the Spirit.—John 16:8. As Campbellites claim that the Spirit convicts only through the unaided truth they would thus have faith wholly independent of the word! Campbellites must, therefore, concede that, on Pentecost, repentance preceded faith. (*c*) Inasmuch as the persons have not believed before conviction, of v. 37, and before repent, of v. 38, and are not to believe after baptism, of v. 38, they must believe between repent and "baptized"—repentance before faith. (*d*) The object of their faith, being introduced just after repent,—"the name of Jesus Christ," v. 38—as B. H. Carroll, D.D. well says, implies faith just after repentance. (*e*) Verse 41: "They then that received his word were baptized," clearly implies previous repentance. Why? Simply because to receive (first) the word is to accept Christ by faith. "But as many as received him, to them he gave the right to become children of God, even to them that believe on his name."—John 1:12. Tholuck: "The condition or mediation of the

‡ Every case of "mourners" not being able to believe has its explanation in this. Though often in great trouble and almost despair some sin is, or some sins are secretly hidden in the heart as the hindrance to their trusting in Christ.

new birth is *faith.*"—*in l. Tois pisteuosin*—τοῖς πιστεύοσιν—is explanatory of "as many as received him"—"to those who believe." Verse 13 farther explains "as many as received him." See John 3:33; 17:8; Acts 8:14; 11:1; Rom. 1:5; 5:11; 8:15; Gal. 1:9; 3:2; Philip.4:9; Col. 2:6; 1 Thess. 2:13; 2 Thess. 2:10; Matt. 7:8; 10:40; John 12:48. These Scriptures clearly show that receiving Christ, His word, His gospel is, by faith becoming children of God. (Second) Accordingly, Acts 2:41 places baptism immediately after faith—received the word. This necessitates the location of repentance before receiving the word—faith.

(2) "But when they believed Philip . . . they were baptized," Acts 8:12. This records baptism as immediately after faith. No room here for, nor intimation of repentance between believing and being baptized.

(3) "If thou believest with all thy heart thou mayest" be baptized; "and he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still, and he baptized him."—Acts 8:37. The only condition of baptism to the Eunuch was faith. Had he not before repented this would have been baptism before or without repentance.

(4) "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:30. Not a word about repentance.

(5) "To him give all the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins."—Immediately after follow the gift of the Holy Ghost and baptism.—Acts 10:43–47. In verses 1, 4, Cornelius is called a "devout," God-fearing man; shown to be in *communion* with

God, in that his works were accepted. Compare this with Rom. 8:7, 8. See the chapter of this book on Total Depravity. So he had repented before Peter saw him. In his case repentance clearly precedes faith. Compare Acts 11:8; 15:8, 9.

(6) "Many of the Corinthians hearing believed and were baptized."—Acts 18:8. No room for repentance between their faith and baptism.

(7) Turning back to the Old Testament, we have Abraham saved by faith, as the last step which brings him into salvation. Compare Gen. 15:5, 6; Rom. 4:3.

(8) The Scriptures which prove that the penitent is saved by faith; that we are the children of God by faith, incontestably prove that faith is the final step into Christ. See Chapter XIII, of this book, the part of it on saved by faith.

Why is not repentance mentioned in the cases of the jailor, the eunuch—in the vast array of Scriptures which present faith as the last step into Christ? Simply because repentance is implied as previously taking place. In such cases as the jailer, the tender washing of the stripes of Paul and Silas, contrasted with the heartless manner with which, a few hours previous, he had treated them, proved him heartily ashamed and sorry, and to have heartily repented of sin. (a) As faith makes us the children of God; (b) as the arguments on Acts 2:38, 41, leave no room for implied repentance after faith, this cannot be gainsaid by replying: "So we infer repentance to be implied after faith." (d) Wherever the New Testament mentions repentance and faith, it mentions repentance first.

(1) "Repent ye and believe the Gospel."—Mark 1:15.

(2) "Did not repent yourselves afterward, *that* ye might believe."—Matt. 21:32.

(3) "John baptized with the baptism of repentance, saying unto the people that they should believe on him."—Acts 19:4.

(4) Speaking of a ministry, covering about three years (Dr. B. H. Carroll) Luke records that Paul was "testifying *both* to *Jews* and *Greeks* repentance toward God, and faith toward our Lord Jesus Christ." —Acts 20:21. See Adam Clarke on this passage. Surely, nothing is plainer than are these, last three Scriptures.

OBJECTIONS.

1. Campbellites say the argument which is based on the mentioned order of words, puts salvation after baptism, in Mark 16:16. (1) Be it so. But, as we have proved that baptism is *only* a figure, it is symbolic of salvation which faith procured. (2) As Christ did not say he that is not baptized shall be damned, we retain the order and have Campbellism welcome to any support it can derive from it. Here turn and read the answer to the Campbellites on this passage, near the close of Chapter XIII, of this book. "Baptism naturally precedes salvation in its" final sense—its testing sense.

2. The Ninevites believed before repenting.—Jonah 3. (1) Their repentance was only a national repentance. Jonah said nothing of the salvation of the soul; the Ninevites expressed nothing concerning the salvation of the *soul;* and verses 4, 9, show that their only concern was for a *national* salvation. Nations have often turned from great national wickedness without having the repentance which saves the *soul.* Nowhere in the Bible are these Ninevites afterwards recog-

nized as of Abraham's character. (2) Admitting that their repentance and faith are what are under discussion, the account proves that, in their case repentance precedes faith. "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do to them."—v. 10. Here, in harmony with the whole Bible, instead of "works" being repentance—as Mr. Wilmeth and other Campbellites have it—they are the "*fruit* worthy of repentance"—its evidence—Matt. 3:8.

3. As to Simon Magus being commanded to repent after he had "believed," in the latter part of Chapter XIV, I have proved his faith was not genuine.

4. Luke 6:48; Acts 10:39, where the building of the house is said to have been before the foundation was laid, and where Jesus is said to have been slain before he was crucified, are used to show that the order of the words signify nothing. But, in reply, I have only to say that the Bible Union and the New Versions, by correctly rendering the Greek, show that the Campbellite use of these passages is based on ignorance. Yet, Mr. Burnett, a leading Campbellite editor, used this argument!

5. "No one can repent unless he believes there is a God, and that the Bible is true, etc." In reply to this, I have only to say that such an action of the mind, being that of wicked men and of demons, proves only that an Ingersollite cannot repent. *No one denies that such "faith" precedes repentance.* And here:—

BE IT NOTED, THAT CAMPBELLITES, KNOWING NOTHING OF SAVING,—SCRIPTURAL FAITH, IN REALITY, THERE IS NO DISCUSSION BETWEEN THEM AND BAPTISTS AS TO THE ORDER OF REPENTANCE AND FAITH.

While Campbellites *seem* to be discussing the same question, they are discussing the relation of an *ungodly* faith to repentance, while Baptists are discussing the relation of a *godly* faith. The relations of an ungodly and a godly faith to repentance are wholly different questions. And, more: *Campbellites are discussing the relation of an ungodly faith to* REFORM, *while Baptists are discussing the relation of godly faith to* REPENTANCE.

6. "Whatsoever is not of faith is sin."—Rom. 14:23. Tholuck comments: "This passage must be expounded in connection with the preceding context. Only in proportion to the measure of our knowledge respecting anything are we chargeable with it."—*in l.* Bloomfield: "For whatever is not done with a full persuasion that it is lawful, is unlawful, is sinful."—*So Bengel, Adam Clarke, Matt. Henry, Scott, etc.* But what has this to do with repentance, which the sinner knows to be right? Take the passage according to the Campbellite interpretation, and, as some are so disbelieving as to disbelieve the Bible is true, it would prove it sinful for them to either hear or read it!!

7. In his reply to *Ray's Text Book*, Mr. Hand—pp. 158–160—presents Acts 11:21, where believing precedes turning; then presents Acts 15:19; 26:18; 14:15; 2 Cor. 3:16; 1 Thess. 1:9; Acts 9:35, where turning to God is to receive remission. His argument seems to be that they believed before they turned; they turned to receive remission; turning follows repentance; therefore faith precedes repentance. My reply is, (*a*) in some cases turning ἐπιστρέφω is applied to the turning of the saved to an improvement of their minds and lives, as in the case of Peter—compare Matt. 16:16, 17, with 1 Cor. 2:14; 12:3, 13;

1 John 5:1, which prove that Peter was regenerated when Matt. 16:16, 17 occurred;—then read Luke 22:32, where Peter was promised conversion or to be "turned again," as the New Version has it. *Epistrepho* is the Greek in this and the passages Mr. Hand adduces. (*b*) Acts 11:21 may mean that after repentance and faith they—as turning always follows repentance or change of mind, or its manifestation—turned to live right. This is the order in all conversions. Or as, in rare cases, the order of words, for the sake of emphasis, is changed, it may be here changed, to emphasize believed.—*Winer's N. T. Gram.* (*c*) In the five other passages, adduced,—Acts 14:15; 15:19; 9:35; 2 Cor. 3:16; 1 Thess. 1:9—there is not a word as to where faith occurred. (*d*) And Acts 26:18 locates faith *after* repentance and turning; for it says, "that they may receive remission of sins and an inheritance . . . . by faith in me."—εἰς ἐμὲ—into me. Hackett, of the words, "by faith into me," says, they "specify evidently the condition by which believers obtain the pardon of sin and an interest in the heavenly inheritance. ἡγιασμένοις (them that are sanctified) is added merely to indicate the spiritual nature of κλῆρον" (inheritance.)—*in l.* Bengel: "πίστει, by faith, construe with λαβεῖν—that they may receive [not with ἡγιαμένοις, sanctified."]—*in l.* Baumgarten, on this passage: "By faith Jews and Gentiles receive . . . forgiveness of sins."—*Apost. Hist., Vol. 3, p. 161. So Meyer, Adam Clarke, Matt. Henry, Beza, Scott, et al.*

(*e*) *Epistrepho* sometimes includes repentance and faith—the whole of turning to Christ. Thus it is used in 1 Thess. 1:9; Jas. 5:19, 20; 1 Pet. 2:25—rendered in the Common Version, "turned," "convert," "con-

verteth," "are returned." "Turn," "turned" indicate nothing, as to where repentance and faith occur. (*f*) By passing over the many passages in which repentance is *clearly* located before faith and attempting to prove by these that faith precedes repentance,Mr. Hand does two things; first, he tries to array Scripture against Scripture—the infidel practice; second, he shows that he is in a bad cause.

Having answered the objections, as MY FINAL ARGUMENT FOR REPENTANCE PRECEDING FAITH:—AS A RULE *the order of words* states the order of whatever they speak of. This is true in all languages concerning all things. Thus first, second, third, etc.,are irreversible. The young, the old—irreversible. Jan., Feb., March, etc.,—irreversible. The Campbellite, in discussion with Pedo-rantists, believes, emphatically, in the order of the words. He argues that the New Testament always locates baptism after believing; therefore, infant baptism is unlawful. The next day, he meets a Baptist and, *presto*! "the order of words decides nothing!"

> "He wriggles in, and wriggles out,
> And leaves the people still in doubt,
> Whether the snake that made the track,
> Was going in or coming back."

But Grammar has settled that "The arrangement of words of a sentence is, in general, determined by the order in which the conceptions are formed, and by the specific relations which the different parts of the sentence bear to each other."—*N. T. Gram., p. 546. So Kuhner, Bengel, on Matt. 22:33; Luke 9:28.* For emphasis, these authorities tell us that words are, in rare cases, reversed. So, as exceptional,—as in John 3 : 5—baptism appears before the new birth; so "faith" *may*, as exceptional, be written be-

fore repentance. But, as I have shown that the New Testament almost, if not invariably, writes repentance before faith, and it has *settled* their order beyond candid and reasonable discussion. If it has not, any one may prove anything from the New Testament.

CHAPTER XVIII.

PASSIVITY AND ACTIVITY IN REGENERATION, IN THE NEW BIRTH, IN REPENTANCE AND FAITH.

1. In regeneration the soul is passive—except its being active against God.

(a) Dead in sin; (b) hating God; (c) not discerning or receiving the things of the Spirit; (d) the generated not active in its own generation; (e) the seed —the word necessarily having to *germinate* before it moves the soul; (f) life precedes all activity,—these six things make it clear that in regeneration the soul is passive—as morally passive as it was naturally passive in its first generation. This is the only philosophical, scientific and Scriptural view of the subject. Compare Rom. 8:5-8; 1 Cor. 1:14; 2:1; John 1:11-13; 1 John 5:1 and the Chapters of this book on Total Depravity and the Operation of the Spirit.

As Andrew Fuller well wrote: "The prayers of the Apostles and primitive ministers did not arise from the pliableness of men's *tempers*, or the suitableness of the gospel to their *dispositions*, but from the power of Almighty God attending their ministrations.—2 Cor. 10:4; Acts 1:14; 2 Thess. 3:1. "God bestows

converting grace without any respect to *moral* qualities."—*Works of Fuller, Vol. 2, p. 464, 465.* "But in reference to the work of the Spirit itself, if its success does depend upon the *pliability* of the creature, then, so far, salvation is not of grace; for the very *turning* point of the *whole* affair is owing to the *creature.*"—*Idem, p, 516.* (My italics). See anecdote of the Bishop of London, in note to "4" of Sec. II of the Chapter on the work of the Spirit. As Anderson remarks on the theory of a holy disposition being before regeneration: "The word would be at best only the *aliment* of a new life, which was communicated independently of it; whereas, it is declared to be the *life-giving, generative* spiritual *seed.*"—*Anderson on Regeneration, p. 157.* The immortal Milton well wrote:—

"Grace
Comes unpretended, unimplored, unsought,
Happy for man so coming. He her aid
Can never seek, once dead in sins and lost."

2. Man passive and active in repentance, faith and the new birth. Though regeneration and the new birth are generally regarded identical, philosophy, science and the Scriptures necessitate that we regard them widely distinct. The same distinction here exists which exists between natural generation and birth. The implanting of the word—the seed—and its germinating in man is generation. Its development into life before the world is its birth. Previous to this life before the world, like the physical embryo, it is unseen. Its subject will often try to conceal its presence, in common parlance, "concealing his convictions." As this spiritual embryo grows, like the physical, it becomes active as well as passive; *moves* in the—figuratively speaking—womb of grace. Its first movement

is repentance. The seed—the word—having been, by the Holy Spirit, developed into the embryo, moves in the act of repentance. Julius Muller: "Holy Scripture teaches that the pains preceding the birth of true piety, are the Godly sorrow for sin and conflict against it, which are included in the word *μετανοια*" (repentance.)—*Christian Doctrine of Sin, vol. 1, p. 14.* This is mysterious. Well may Eccl. 11:5 be applied to this spiritual embryo: "As thou knowest not what is the way of the wind"—marginal rendering of the new version reads, better, "Spirit"—nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God." While a child in embryo not a child in the outward world. Repentance being sufficiently developed, by the power of the Spirit, the spiritual embryo believes, emerges into open life, comes with the "cry" of praise to God for redeeming grace. This is the birth—"SONS OF GOD THROUGH FAITH IN CHRIST JESUS."—Gal. 3:27. Reviewing this, from spiritual *re*-generation to spiritual birth, we have repentance, as the first movement, faith as the birth movement. Partly passive, partly active in the whole matter of repentance and faith. But the line between passivity and activity as impossible to draw as between passivity and activity in the growth and the birth of the physical embryo. We can only praise the God of grace for the *reality* of the great mystery.—Eccl. 11:5. So the figure is continued,—"as *new* born *babes*, long for the spiritual *milk*"—the simplest nourishment, drawn from our mother—grace. 1 Pet. 2:2; 1 Cor. 3:20.

CHAPTER XIX.

CAMPBELLISM IS "SALVATION" BACKWARDS.

Campbellites vauntingly reply: "If we are saved without baptism, saved without works and regenerated without repentance, there is no need of baptism, of works, of repentance—of anything." To this I reply:

1. *As to why repent, believe, if regeneration precedes.* Repentance and faith are necessary: (*a*) because repentance and faith are *right.* The "old man"—the "old" nature would not repent and believe, because repentance and faith are right; the "new man"—the "new" nature repents and believes, for the reason that the "old man" would not repent and believe, because they are right. As well ask: "Why repent and believe, after we were made Christians, when we do wrong," as to ask, "Why, in this case, repent and believe after regeneration." (*b.*) The "old man"—the "old" nature would not repent and believe because he, by *nature*, was opposed to repentance and faith. The "new man"—the "new" nature—repents and believes for the reason that the "old man" would not—because he has a good nature. (*d.*) With as much reason can it be replied: "If the physical child is already generated, why grow and be born" as to reply, "why repent and believe, if previously regenerated." The physical and the spiritual natures spurn such questions as worse than nonsense. At the ignorance which would have the child generate itself or refuse to

grow and be born because it is already generated, they are appalled.

Again, the reply is shifted: "If saved no necessity for repentance and faith." (*a*) To this, the above is a reply. But I add, (*b*): Then you would not repent and believe if you did not *have* to do so, to be saved!! How can you, with this spirit, think yourself a Christian? (*c*) No one is, in the Bible, called a saved one until after repentance and faith. Though there are no spiritual miscarriages or abortions, grace, as does the natural world, recognizes the child chiefly after its *birth*. The spiritual embryo, while certain of birth, *must* be *born* before it enters upon *born*—life—the life of its *manifested* existence. As certain things with the physical embryo necessitate its birth, repentance and faith, to procure remission of sin, etc., necessitate a birth of the spiritual embryo. The "new man" or new nature straightens up our account with God, which the "old" refused to do. As we are not "saved" until this account is "straightened up," etc.,—the necessity of repentance and faith after *re*-generation, is very obvious.

2. *As to the design of life after birth.* (*a*) As in nature, so in grace, the child acts, grows because it is a child, and not to *become* a child. (*b*) As in nature, so in grace, action is life manifested and developing, —growing. (*c*) As nature serves God—fulfills the design of its existence, not that it may *become* existent, but because it *is* existent, so in grace, we serve God because we *are* saved and not *to be* saved.† "For we

† In such passages as the following every true Christian is said to be already "saved"—John 4:14; 5:24; 6:47; Luke 7:50; Acts 2:47; (the Greek here is the saved) 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5; Tit. 3:5. In the sense of the final victory—at death—we are also said to be saved. In an *incidental* sense some Script-

are *his* workmanship created in Christ Jesus FOR good works, which God *afore* prepared that we should walk in them."—Eph. 2:10. "Elect . . . *unto* obedience." 1 Pet. 1:1,2. Just as a machine is repaired or made, —it is repaired or made *for* work. It does not work to be repaired or made. The restored from sickness works because he is well, and not to be made well. Everywhere is this great law: Action because of existence; action because adapted or fit for action, and not action to procure existence or adaptation or fitness of action.† "Ye *are* my *friends* if ye do the things I command you"—not ye *become* my friends by doing them.—John 15:15. "If ye love me ye will keep my commandments"—not keep my commandments in order to *become* lovers of me.—John 14: 15. "And hereby know we that we *know* him, if we keep his commandments!"—not hereby we *become* those who know him.—1 John 2:3. "He that saith I know him, and keepeth not his commandments, is a *liar*, and the truth is not *in* him," (v. 4)—never did know him; but, probably, tried to know him *by* keeping the commandments, and calls it "falling from grace!!" "For the *love* of Christ constraineth us" to live the Christian life—not the fear of hell. 2 Cor. 5:14. "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling"—here Arminians generally choke the

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ures represent this salvation as an object of the Christian life—as the object of those who in the other class of Scriptures are called saved. But that has no bearing on the question before us, in this Chapter.

† Though action develops and perpetuates life, it never gives, begets or restores lost life.

Apostle from saying the remainder;—"*for* it is GOD that WORKETH IN you, both to *will* and to *work*, for his good *pleasure*"—not to be saved.—Philip. 2:12,13. But Campbellism reverses all of this. And, as a part of the Romish family, Campbellism is thus a system of "works," instead of grace, while trying to hold on to grace.

Like all the Romish family, "being ignorant of God's righteousness, and seeking to establish their own," there is great reason to fear that but few, among the Campbellites, have submitted "themselves to the righteousness of God."—Rom. 10:3. The great need of the world is to know that we live Christians because we *are* Christians and not to become Christians; that we live and act because we *are* alive and not to be made alive; that we live for God because we *are* saved and not to be saved.

"My God I love thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Must burn eternally.
Then why, O blessed Christ,
Should I not love Thee well?
Not for the hope of winning heaven,
Nor of escaping hell;
Not with the hope of gaining naught,
Not seeking a reward;
But as Thyself hast loved me,
O, ever loving Lord,
So would I love Thee, dearest Lord,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King."

CHAPTER XX.

UNIVERSAL AND PARTICULAR OPERATIONS OF THE HOLY SPIRIT.

1. *The universal call to Christ, and the universal operation of the Spirit.* Such Scriptures as John 3:16; Rev. 22:17, clearly teach that the Gospel is offered to all,—where it is preached. So the Philadelphia Confession of Faith, which was written A. D. 1689, says: "The blessings of salvation are made free to all by the Gospel. . . . nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and *voluntary* rejection of the Gospel."—*Chapter 7.* So the New Hampshire Confession—Chap. 6—and the Confession of the "Seven Churches," of A. D. 1648. Partly because of this Baptist position, the Anti-mission Baptists separated from the Baptists. Baptists believe that while the atonement is *designed* to save the elect it is so rich and fragrant with holiness that it is—

"Enough for one, enough for all,
Enough for every one."

Baptists urge upon *all* the immediate duty and the privilege of being saved. Acts 17:30; Prov. 1; John 5:40; 10:10; Isa. 55:6, 8; Ezek. 18:23, 19, etc.

Baptists believe that the Holy Spirit touches all hearts:—"There was the true light even the light which lighteth *every* man that cometh into the world."—John 1:9. Compare Gen. 6:3; John 16:8, 9;

Acts 7:51; Heb. 3:7, 8; 6:4–9, with Num. 23:5–13; 24:2, 10–13; 31:3–8.

2. Baptists believe there is a *particular* call. "Even as he chose us in him before the foundation of the world."—Eph. 1:4. "As many as were *ordained* unto eternal life believed."—Acts 13:48. "I have much people in this city."—Acts 18:10. "*I* have left for myself seven thousand who have not bowed the knee to Baal. *Even so at this present time there is a remnant according to the election of grace.*"—Rom. 11:4, 5. "That which Israel seeketh after, that he obtained not; but the *election obtained it.*"—Rom. 11:7. See Psa. 110:3; Isa. 49:7; 53:11: John 10:11, 15; 14, 16, 4, 26, 27; 6:39; Eph. 5:25; Matt. 1:21; John 17:9; 1 Pet. 1:2, 19, 20; Rev. 13:8; 17:8, *et mul al.*

3. *The general and the particular call.* The Philadelphia Confession of Faith, says: "Those whom God hath predestinated unto life he is pleased . . . to effectually call by his word and Spirit . . . . . by no less power than that which raised up Christ from the dead. . . . Others . . . may be called by the ministry of the word and may have some common operations of the Spirit," but do not come.—Rom. 8:30; 1:7; Eph. 1:3–11; 1 Pet. 1:1–2. Also, the New Hampshire Confession is substantially the same.

(a) The general call is given in love and good faith. It is rejected in hatred and unbelief.

(b) The particular call is accompanied with the regeneration by the Holy Spirit. The parable of the Great Supper illustrates these two calls. Both (a) calls were in love and good faith. (b) The general call secured no one to the supper. (c) Their not coming was their own fault. (d) The particular

call was accompanied with great urgency—(The word rendered compel or restrain *ἀναγκάζω*, to *influence* by strong urgency; but *ἀγγαρεύω* expresses compel against the will) "*bring*," "*compel*." (e) The particular call filled the places at the table. (f) Why the particular call was so urgently carried out was not the business of the servants to know. So of the two gospel calls. Luke 14:16–24. Scott comments: "The whole parable may be applied to the preaching of the Gospel, and the reception which it meets with in every age. . . . . It shows that the objections against the doctrine of 'special grace,' as if inconsistent with free agency are wholly groundless; unless the inward blessing of God, on proper means, producing willingness where it did not exist before, inclining the heart, and so preventing us that we may have a good will, be more inconsistent with free agency, than urgent and pressing invitations to a feast. Psa. 110:3; Philip. 2:12, 13."—*in l. So Matt. Henry.* God decided to offer salvation to a lost world. As Bengel says: "*Nec natura nec gratia patitur vacuum*"—neither nature or grace admits of a vacuum.—Isa. 53:11.† As all men would reject salvation, He provided, by election, to regenerate *some*, so that they would willingly come.

"He drew me and I *followed* on,
Rejoiced to own the call divine."

† Every prayer to "break down the sinner's stubborn will" presumes *special* grace. When on his knees every true Christian prays the *special grace* doctrine. He then prays for sinners what Mr. Wesley said of some cases: "The overwhelming power of saving grace for a time works as irresistibly as lightning falling from heaven."—*Ser. on Regeneration.* Gen 19:14–22 illustrate the necessity of special grace to save us from Sodom, and how it is bestowed.

CHAPTER XXI.

CAMPBELLISM IS GUITEAUISM AND INFIDELITY UPON THE SINNER'S RESPONSIBILITY AND THE MYSTERIES OF GRACE.

1. Campbellites object: "If man is totally depraved he is not responsible." Bearing in mind what total depravity *is*—See beginning of the Chapter in this book on Total Depravity,—I reply:

(1) Then you will not only be a sinner, but justify yourself *because* you are so *heinous* a sinner!!!

(2) If the objection is well grounded, all that one has to do, to save his neck, when he desires to murder, is to get so drunk as to "not know" what he is doing!

(3) If the objection is well grounded, God is unjust in punishing the devil and demons, since they are totally depraved.

(4) If the objection is well grounded, the last sinner can, in hell, redeem himself by becoming what Campbellites call "totally depraved."!! For when he reaches that point, as he will then be no longer "responsible" his punishment would be unjust. A new plan of salvation!! I commend this to the "new theology."

(5) If the objection is well taken, since the more depraved one is, the less his responsibility; the most heinous sinners will fare much easier in the Judgment at the hand of Justice than will those not so bad!

(6) The objection makes Campbellism present

Guiteau's plea for acquittal for murdering Garfield. His attorney claimed that he was so crazy or wicked as to not be responsible.

(7) All Scripture recognizes the worst of sinners —even the devil and demons—responsible.

(8) So do human courts. The only question is whether the sinner and the criminal know right and wrong. If so, they are responsible. In the trial of Guiteau, Judge Cox decided that, "The one test of criminal responsibility" is "whether the prisoner possessed the mental capacity at the time the act was committed to know that it was wrong, or whether he was deprived of that capacity, by mental disease. There was one important distinction which the jury must not lose sight of, and they must decide how far it was applicable to this case: that was, the distinction between *moral* and *mental* obliquity, between *mental* incapacity to distinguish between right and wrong, and *moral insensibility* to that distinction." In his address on the case, Mr. Davidge read the following, well settled tests of responsibility: "1. Whether the accused at the time of committing the alleged act knew the difference between right and wrong in respect to such act . . . that is, if he knew what he was doing and that what he was doing was contrary to the law of the land. 2. If the accused knew what he was doing . . . even if it were true that when he committed the act he really believed he was producing a public benefit or carrying out an inspiration of divine origin or approval, such belief would not afford any excuse; nor would such excuse be afforded by the fact that he in the commission of the act was *impelled* by a *depraved moral sense*—whether *innate* or *acquired*, or by evil *passion* or *indifference* to moral

obligation. 3. Insanity would, however, constitute a defense if by reason of the disease, the accused, at the time of committing the act charged, did not know what he was doing; or if he did not know it, that what he was doing was contrary to law." At this point, Guiteau yelled out the Campbellite-infidel plea that is made for the sinner: "I had no choice in the matter." So Davidge read from the Judges of England; (excepting Chief Justice Mall, and he must have been an infidel or a Campbellite") "one American case after another sustaining his point." But, no one urges that the sinner does not know right and wrong.† Paul says that, to a great extent, heathen people know this,—See Rom. 1 : 18-32—and that *they* are "*without excuse.*" Upon moral responsibility Campbellism is, therefore, Guiteauism.

2. Campbellism objects: "Total depravity takes away free will." To this I reply: (1.) Free will is "the power of resolving and acting otherwise."—*Muller's Christian Doctrine of Sin, vol. 2, p. 26.* "Choice is to be found wherever volition, with the express consciousness of other possibilities exists."—*idem*, p. 32. (2.) In the language of Muller: "That man is free who *can do what he wills.* . . The strength of the will is thus its freedom. (3) Harless: "Will is the substance of" man's "being."—*Christian Ethics, p. 18.* (4) In exercising its freedom, "The will attracts to itself those thoughts and feelings which correspond to its central and germinating tendency. . . . . and makes these the prevailing motives and

† The recognition of Christ as the Savior of the "deeper things" of the Spirit is not necessary to moral responsibility. The Jews, millions recognize "right and wrong" but do not recognize Christ and the deeper things of the Spirit.

determining principles of the inner life which co-operate with it towards the given act."—*Christian Doctrine of Sin, vol. 2, p. 53.* Thus we think, feel, act as we please. (5.) So the courts decided on Guiteau—so the law decides on all. (6.) So the Divine Court. Everywhere the Scriptures speak of depravity as *aggravating* the guilt. See Matt. 3:7, 12; 13–16; Acts 5:4; Rom. 3:8; 2 Pet. 2:3; Matt. 10:15; 11:21–24. (7.) Conscience "itself testifies to the freedom of the human will, since it reckons to man's *account* whatever it testifies to, and equally whether it attests that his willing is directed to what is good or to what is bad."—*Harless—Christian Ethics, p. 79.* So Sir William Hamilton, William Lyall's "Intellect, Emotions, and Moral Nature," A. H. Strong, D. D., etc. *See an able article by Dr. Strong, in Baptist Quarterly Review, vol. 5, No. 18.* Sir William Hamilton says consciousness testifies to this freedom. (8.) In the language of Kant: "Every evil act, when we trace it to its origin in reason, must be contemplated as if the man had fallen into it direct from a state of innocence."—*cited in Christian Doctrine of Sin, vol. 2, p. 90.* Thus, total moral depravity, *aggravates instead of palliating the guilt of sin.* True are Muller's words: "The demand so often made in our day, that the moral law must modestly retire before powerful natures, strong passions, complicated relations, and make way for them, does not spring from a healthy sentiment, but from a feeble deification of mere power."—*idem, vol. 1, p. 40.*

3. *Suggested explanation of man's accountability.* That total moral depravity is no excuse for sin, I have demonstrated. As to the explanation, God does not give it, nor does human law. The difficulty is as

applicable to the human as the Divine law. † The explanation probably is: We are by power of will able to change our ‡ life; but we are morally unable. That is, the will *can**change, but its moral nature, like the rogue's leads on—willingly—into sin. The Scriptures, by *total depravity* and responsibility, like human law, in such cases, imply something of this kind. *See Andrew Fuller's Works, vol. 2, p. 480, 481, 519-521.* Theologians term it "natural" ability and "moral" inability.

4. But Campbellism objects: "But God ought to have given the special call to all men." In answer to this, I ask:—

(1) No more so than He "ought" to have called other than the Jews, under the old dispensation.

(2) No more so than He "ought" to have given the gospel to *all* nations at the beginning of the Christian era. Yet some have never heard it.

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†He who knows anything of the history of either Ethical or Theological thought, painfully knows that the reconciliation of man's depravity and circumstances with his freedom and his responsibility, has never been fully discovered. Every school of Ethical and Theological thought unhesitatingly acknowledges that the harmony is undiscovered. Greg.: "It has scattered those who have tried to master it as widely as the . . . . tower of Babel. Some it has driven into atheism, some into Manicheism, some into the denial of the most obvious facts of life and nature, some into betrayals of the most fundamental principles of morality." *Enigmas of Life, p. 17.* Muller: "Weisse rightly regards the conflict between freedom and necessity to be the main problem of philosophy in its immediate future." *Christian Doctrine of Sin, vol. 2, p. 131.*

‡ This is the key to the meaning of the Scriptures which charge man with closing his eyes, ears, making his heart heavy, and resisting the Spirit.—Matt. 13:15; Isa. 6:10.

*This—with conscience—is the receptivity to all kinds of truth and that upon which moral responsibility is based.—Rom. 1: 18-32.

(3) No more so than He "ought" to have arranged for all to have been born under the same moral influences.

(4) No more so than He "ought" to have arranged for all to be civilized at the same time.

(5) No more so than that He "ought" to have given all peoples the same climate, etc.

(6) No more so than He "ought" to have arranged for all men to be presidents of the United States.

(7) No more so than the man who made the Great Supper "ought" to have said "bring," "compel," "constrain" *all* of them to come.

(8) No more so than you "ought" to bestow equal attention or favors upon all of your fellow-men.

(9) He was not under obligation to do *anything* to save any one. (*a*) "Ought" as applied to God is *profane* and unphilosophical. He is under no *obligation* to any one, *whoever* and *wherever* he may be. (*b*) Man, angels and devils are the only ones who "*ought.*" (*c*) Free to do as we *please*, we are responsible for all we do. Sinners, we have no one to blame but ourselves. (*d*) The most innocent man is under no more obligation to die for a murderer than was Christ to die for any sinner. (*e*) God was no more "obligated" to save one sinner than the law of our country to save the worst criminal. (*g*) To make God "obligated" places Him below law. He acts out His own holy, infinite nature. (*h*) So long as either sinner or criminal is, or has been, free to do what he pleases, neither Divine nor human law can excuse him for sin or crime; much less "ought" to redeem him. (*i*) God being under no "obligation" to redeem *one* or excuse one, was under no "obligation" to redeem or excuse *all*. (*j*) His saving any one is of His own free and wise exercise of

mercy. Just as I am free to bestow gifts on whom I please, God is free † to bestow salvation on whom He pleases. (*k*) If I offer gifts to all; bring greater influence on *some* than on others, to lead them to accept it, who but an *enemy* would find fault? So, who but an enemy of God can find fault with Him for offering salvation to *all* and, by *great* moral power, inducing *some* to accept it? Only an *enemy* ever found fault with the good man who made the Great Supper, because he filled the seats at supper by influencing *some* by stronger influence than he influenced *others*. (*l*) The doctrine that God was under "obligation" to save all is that He was "obligated" to save whom He does save.

(*m*) The doctrine that He "ought" to save *any* rests on the assumption that man could not be otherwise than a sinner—*that he is not and never was free*. For it presumes God ought to save because He placed man into and shut him in his helpless condition.

(*n*) The doctrine that God "ought" to save man, therefore, presumes that God and not man is responsible for sin and crime!! (May God save my soul from the pollution of writing such a thought, and the reader from reading it—even though it is the thought of objectors to God's special grace!)

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† Richard Watson, Methodist, concedes the principle:—"God has a right to elect whom He pleases to enjoy special privileges; in this there is no unrighteousness."—*Theol. Inst. part 2, Chap. 26.* Mr. Wesley:—"Not that I deny that there are exempt cases, wherein the overwhelming power of saving grace does for a time work as irresistible as lightning from Heaven."—*Sermon on "Regeneration."* Both these quotations are from "*God Sovereign and Man Free*, by N. L. Rice, D. D. This puts the case even stronger than this book puts it. If *one* of the race is so converted then all the elect may be so converted. If in one thing God "elects to enjoy special privileges" so may He in all things.

(*o*) The doctrine that God "ought" to save any one is the doctrine of all infidelity and of devils. We know that infidels boldly claim that God is responsible and to blame for all that is wrong with us. As devils ever find fault with God and inspire wicked men to do as they do, no doubt that devils claim that special grace is injustice.

(*p*) They doubtless urge that God's ways and special grace are injustice, first, because God has his "*elect* angels."—1 Tim. 5: 21. Second, that in providing salvation for *man* and not for *devils* that he is partial and unjust. *Third*, that in saving the Israelites and not the other nations that He is partial and unjust. Fourth, that in not giving the gospel to all men, in the first century, He is partial and unjust. Fifth, that in not giving all men the same climate, He is partial and unjust. Sixth, that in not ordaining that all children be born of good parents, in a Christian country and under comfortable and good care, He is partial and unjust. Seventh, that in not making all men the *special* subjects of His grace He is partial and unjust. Finally, to find as much fault as possible that, in making some animals to prey on others and not making animals candidates for immortal glory, He has partially and unjustly treated them.

5. *The "why" of special grace is not revealed.* Mystery envelops us. *Seemingly*—no doubt not really so—contradictory are innumerable things in the natural world, and *some* in the spiritual. Why God made pests and then made means for their destruction, is no more of a seeming contradiction to wisdom, than is the greatest seeming contradiction in the spiritual world to justice. The boy who, when his father pointed to the long legs of the crane as made to hunt the fish, wick-

edly replied: "But father, what of the fish?" is but poor feeble man objecting to *special* grace. Just "out of College" two "smart young men" boasted they would believe only what they could "*reason* out." When the old Quaker replied: "Tell me how, eating the same grass, drinking the same water, breathing the same air, under the same sunlight, *hair* grows on the hog's back and *wool* on the sheep's," they stood, only less fools than will poor, feeble, ignorant, fault-finding man before the great Judge. Paul says: "O man, who art thou that repliest against God?"—Rom. 9:20. And even Jesus said: "Yea, Father, for so it was well pleasing in thy sight."—Matt. 11:26. Too weak are we for God's greatest thoughts to be revealed to us. As Muller remarks: "Apart from us, as the Apostle warns us (Rom. 11:24) God may have His secret thoughts over and above those He makes known to us; thoughts which shall not, peradventure, be fully revealed until His kingdom is far more widely developed, and perhaps not in their fullness even then. Thus for example before Christianity appeared, the purpose of the law must have appeared to human consciousness as having in itself a determinate end or purpose; but when faith came, it was manifest that in the circumstances of the human race at that time its true object was to be a pedagogue to teach Christ. . . In our present state, however, and before the close of the development of the human race there must ever be more or less uncertainty in our perception of the purposes of God, in particulars, at least, and so far as they have not been declared to us by God's revelation of Himself in Christ."—*Christian Doctrine of Sin, Vol. 2, pp. 199, 200.* God saves the best wine to

the last. Christianity follows Judaism; heaven follows earth; the light of eternity will follow the darkness of time.† Here we sing:

"Why was I *made* to hear thy voice
And enter while there's room,
When thousands make a wretched choice,
And *rather* starve than come?
'Twas the same love that spread the feast,
That sweetly forced us in;
Else *we* had still refused to taste,
And perished in our sins."

The victory won heaven will sing:

"They *trusted* God was love indeed,
And *love* creation's *final* law,—
Though nature, red in tooth and claw
With raven, shrieked against the creed."

Campbellism is but an attempt to rationalize grace —to run with infidelity and hold with faith:—to, at the same time, wade the unfathomable ocean of reason, and be carried in the ship of faith. Like a wicked child, it spends its time finding fault with grace, instead of, with praising and singing, of special grace.

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

Instead of humbling the soul at the feet of its Maker, Campbellism seats it upon His judgment throne, to try Him.

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†As Whittier writes:

"Who fathoms the eternal thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

"I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist own
His judgments too are right."

CHAPTER XXII.

CAMPBELLISM OPPOSED TO SORROW FOR SIN AND TO THE SINNER PRAYING.

That Methodists abuse the doctrine of sorrow for sin, —and Baptists, too, in some cases, into almost penance is too true. Screaming, "pounding the sinner on the back," making him believe he has so much mourning to do is as far from being Scriptural as is Campbellism. All the sorrow, necessary, is such as leads to repentance. But Campbellites ridicule a "feeling religion," and, hence, ridicule sorrow for sin. Says Alexander Campbell: "Speak we of a godly sorrow? No; this is not to be expected from unconverted and ungodly persons."—*Christian System, p. 255.* No; of course not, if regeneration does not precede repentance. See chapter XVII, Secs. 1 and 2. But, as "Godly sorrow worketh repentance unto salvation," pray, how can the sinner repent without it? 2 Cor. 7:10. "It is worthy of notice that the apostles in all their speeches and replies never commanded an inquirer to pray, read or sing as a preliminary to coming; but always commanded or proclaimed immersion as the first duty to be done after belief of the testimony."—*Mill. Harb. Extra No. 1, p. 35, quoted in Text Book on Campbellism, p. 145.* Mr. Lard: "We assert now, as we have ever done, that there is not one passage in the Bible, which, during the reign of Christ, makes it the duty of an unbaptized person to pray. Mr. Jeter is greatly mistaken if he supposes we cherish not this

as a capital item. . . . We do say, with singular emphasis, that it is not the duty of the sinner, the unbaptized, to pray for remission of his sins; that it is not made his duty to do so by the Bible, not even by implication." "Of all the gross and fatal delusions of Protestants, there are few we can deem worse than this."—*Lard's Review, pp. 173, 174—quoted from Text Book on Camp. p. 148.*

The *American Christian Review*, as quoted in the *Am. Baptist Flag:*—"Peter, in his discourse, said nothing about a mourning bench, nothing about faith as a direct gift of God . . . . nothing about sensational feelings as the evidence of pardon." Mr. Campbell scoffs: "Is there knowledge, faith, or repentance in a mourning-bench, or anxious board, a sheaf of straw or an altar of wood?"—*Mill Harb., New Series, Vol. 5. p. 246—quoted from Text Book on Campbellism p. 149.* No, Mr. Campbell, there is not. Why not sneeringly ask the same of hymn books, meeting houses, organs, conveyances to meeting, religious newspapers, etc., etc. "What passage in the Bible mentions" all these? You, yourself, say: "Many things, indeed, that are of vital importance to the well-being and prosperity of the kingdom of Christ, are left to the law of expediency."—*Christian System, pp. 91, 92, 86.* "Anxious seats," "arising for prayer," "inquiry rooms," "inquiry meetings," etc., etc., are only conveniences for getting the sinner where we may have better opportunity to *teach* him and lead him in praying and to Christ. The *real* objection is not to the ways or expediences, but to the mourning itself. But you say for the sinner to pray is unscriptural. In reply, 1, if the Campbellite theory of the "word only" is true, it is not only unscriptural, but

nonsensical. 2. If more than the "word only"—if the Holy Spirit, through the word, converts, it is both Scriptural and reasonable. 3. See the following Scriptures on mourning:—Job. 5:11; Ezra 10:1,6; Isa. 61:1–3; 57:18; 22:12; Psa. 69:10; Psa. 51; Jer 31:18, 19; Ezek. 7:16; Zech. 7:5; Jonah 3:5–10; Joel 2:12, 13; Matt. 5:4; Luke 10:13; 18: 13; 7:37, 38; Matt. 26:75; James 5:1. (a) But it is said some of these passages are "under the Old Testament." True; for as I have proved, men were saved then as now. (b) But it is said, some of these passages are concerning professors. True: and so much the more forcible; for if *they* ought to mourn, surely the sinner ought to mourn. 1 Cor. 14:25, presents just the case at which Campbellites scoff most—viz., falling on the floor:—"But if all prophesy, and there come one *unbelieving* or unlearned, he is reproved of all, he is judged by all; the secrets of his heart are made manifest; and so he will *fall down on his face* and worship God, declaring that God is among you indeed"—*i. e.*, by the mighty outpouring of the Spirit. Peter told Simon to pray for himself.—Acts 8:24. See Chapter XIV, "10." The publican prayed for himself. Luke 10:13. The thief, on the cross, prayed for himself. Luke 23:42. Jonah prayed for himself. Jonah 2:6, 7.

Prayer is not, necessarily, words. As the poet has said:

"Prayer is the soul's sincere desire,
Unuttered or expressed.
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

On the day of Pentecost were hundreds of mourners, for we read, "they were *pricked* in their *heart;*" and that they could not be still, but cried out, "what shall we do." Seeing, from their actions, that their hearts were too full—as we sometimes now see in meetings†—to need to be told to pray,—as Simon needed—and that they had given up all and were, therefore, saved, Peter commanded their baptism. They were not dry-eyed, unfeeling Campbellite "seekers." So of the earnest Eunuch; of the jailer. In fact, where one is sufficiently in earnest he does not need to be *told* to pray. The "hidden fire" irresistibly bursts out. Every true Christian looks back to the time when:

"Awakened by Sinai's awful sound
My soul in guilt and thrall I found,
And knew not where to go:
Overwhelmed in sin, with anguish slain,
The sinner must be born again,
Or sink in endless woe.
To the law I trembling fled,
It poured its curses on my head,
I no relief could find:
This fearful truth increased my pain,
The sinner must be born again,
Overwhelmed my troubled mind."

All others will weep where their tears will mock them. See Luke 13:27-28; Matt. 22:12–13; 24:51. See the Chapter in this book on the fruits of Campbellism.

† Not in Campbellite meetings.

CHAPTER XXIII.

CAMPBELLITES SCOFF AT PRAYING FOR SINNERS.

1. This is the logical sequence of the "word alone" theory. If only the word influences the sinner, prayer for him is both un-scriptural and nonsensical.

2. This position grows out of the Campbellite position on there being no mourning for the sinner etc., and no necessity of the sinner praying for himself.

3. This position, every one who ever lived among Campbellites and attended their meetings, well knows is a Campbellite position. In my own meeting I have had Campbellites secretly tell the sinner that prayers for him are "*nonsense*," that he needed to be baptized the first thing. In Baptist, Methodist, or any *Christian* meeting, it is, and has long been a practice by Campbellites to watch opportunities to persuade any anxious one, whom they could or can influence, into the water. Every *true* Christian can but thank God that the water delusion did not, when he was convicted, lead him from Christ into the water.

(*a*) Abraham prayed for Sodom.—Gen. 19. (*b*) "Abraham prayed unto God: and God healed Abimilech;" etc., Gen. 20:17. (*c*) The case of the bitten Israelites illustrates the sinner. Moses prayed for the bitten Israelites. Num. 21:7-9. (*d*) Samuel prayed for the wicked Jews.—1 Sam. 7:8, 9. (*e*) Job prayed for his miserable comforters.—Job 42:8. (*f*) Prayer for the wicked was universally recognized among the prophets as a part of the prophet's duty.—Jer. 7:16. (*h*)

It was as universally recognized in the Apostolic churches. "If any man see his brother sinning a sin not unto death, he shall ask and God will give him life for them that sin not unto death."—1 John 5:16. This man—*see Scott in loco*—was not a true Christian, but a deceived soul. † But if he were a true Christian, that he should have some one pray for him, only impresses deeper the need of prayer for one who is not a Christian. If any Campbellite, yet, objects to Old Testament proof, Paul says: "Every Scripture inspired of God is profitable for teaching," etc.—2 Tim. 3:15, 16.

† A sinner or deceived soul may, and often does, fall from grace—*i. e.* beyond its reach.—Gal. 5:4. But, for the following reasons, a true Christian does not. I. 1 If one may fall, so may all. Hence, Christ might have died in vain. 2. Election makes our salvation absolutely certain. 3. Paul argues that if we were saved from a sinful state, "much more then being justified" "shall we be saved."—Rom. 5:9. Nothing "shall be able to separate us from the love of God which is in Christ Jesus."—Rom. 8:38, 39; Songs of Solomon 8:6, 7. 4. We are *sealed*—made secure—by the Holy Spirit.—2 Cor. 1:22; Eph 1 13; 4:30. 5. God knew all our future before conversion; so that He would not have converted us had He designed to let us be lost. 6. God does not give up the work of saving us.—John 13:1; Philip 1:6. 7. Once in Christ, we can never sin as does the world. 1 John 3:6, 9, 10; 5:18 8. Every true Christian *has* EVERLASTING life--not the Universalist everlasting.—John 5:24 9. Every true Christian shall "*never* perish." John 10:28. 10. The true Christian, by sin and Satan shall never be taken from Christ's hand.—John 10: 28, 29 11. Instead of leaving Christ, "every one that hath this hope set on him purifieth himself, even as he is pure." 1 John 3:3. 12. An *essential* part of the new covenant is "that they shall not depart from me"—Jer 32:39–40. 13. Trials of Christians are like fire with gold—it never destroys the gold, but only the dross —1 Pet. 1:7. 14. All things work together for the good of the true Christian.—Rom 8:28. 15. Everything against the true Christian is against Jesus.—Acts 9:5 16. Jesus prays for all true Christians, and His prayer is always heard —Compare Luke 22:32; Heb. 7:25; John 11:42. 17. The lost had never been known by Jesus as His.—Matt. 7:23. 18. The true Christian, instead of being lost, will be *more* than a conqueror.—Rom. 8:37.

Every prayer for the success of the word, for a revival, for the conversion of the world, is a prayer for sinners. Whoever attends church without praying the following prayer, in *spirit*, should not profess to be a Christian :—

"Saviour, bless thy word to all;
Quick and powerful let it prove;
Oh, may sinners hear thy call;

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19. God suffers no one to be so strongly tempted as to be lost.—2 Pet. 2:9; 1 Cor. 10:13; Job 1:13; 2:6, 7. II Nearly all the so-called proofs for falling away, compared with other Scriptures, prove the contrary. 1 The unclean spirit of his own accord went out, and as the Holy Spirit never dwelt there, he found the soul ready to welcome him back, and rightly called it "*my* house," *i. e.* never was God's house Matt 12:43, 44 2, The branch taken away, as horticulturists know, was only the *sucker*. —John 15:2. So those who fall away are only suckers or water branches. 3 The Bible likens all who fall away to a sow and a dog, which sow-like and dog-like—never did a *sheep* so—returned to their wallow and vomit —2 Pet 2:22: Prov 26:11. 4. Judas, Hymenaeus, Alexander, Simon—were declared to be believers on their *profession*. The New Testament never intended us to understand that all it records as Christians were genuine, any more than does any modern writer or church book so intend. On the contrary, it warns us that many of them are false —Matt 7:21-23; 1 John 2:4, 5 The Bible declares all such, "liars" Judas is called "a devil" about one year before the betrayal A "thief" before his betrayal; and perdition "*his own* place"—John 6:70; 12:6, And John declares every professor who lives like Satan, not one who has fallen, but a "liar." 1 John 2:3, 4 He also declares that the life, instead of proving that some have fallen away, proves who are *genuine*. 1 John 3:10. Jesus declares the fallers away the rocky, thorny ground hearers —Luke 8:13, 14, 15 These, then, instead of proving that true Christians are lost, in proving that only the false professor is lost, proves that no genuine Christian ever was, is, or ever will be lost. Paul's being a "cast away," alluded only to his not receiving the prize for highest excellence —Compare Dan. 12:4; 1 Cor. 3:12-15; 15:41; Matt. 20:16 As to Ezek. 18:24, 25; 33:12–16, a comparison of Ex 23:8; Deut. 25:1; 1 Kings 8:31, 32; Deut 16:20; 21:21; 2 Kings 14:6, will clearly show this righteousness and life and "death," not spiritual but civil. A religion, which we have to save, instead of one to save *us*, is but an additional burden to poor humanity.

Let thy people grow in love.
Thine own gracious message bless;
Follow it with *power divine*;
Give the gospel great success;
Thine own work, the glory thine."

CHAPTER XXIV.

DO MOST CAMPBELLITES BELIEVE THAT JESUS CHRIST IS THE ETERNAL, INFINITE GOD AND THAT THE ATONEMENT IS VICARIOUS?

That some Campbellites are on the affirmative of the heading of this Chapter, I am glad to be able to say. But:—

1. *The Campbellite denial of Total Depravity, of the necessity of the supernatural power of the Spirit, to convert and save, logically demands that, to a large extent, Campbellites negative the question, at the head of this Chapter.*

For if man can repent and believe by the word alone, at *most*, he needs only that the penalty of the law, be satisfied. And if Campbellites can eliminate from the Bible the doctrines of depravity and the supernatural work of the Spirit, etc., in salvation like the Unitarians, they can eliminate the Deity and the Atonement of Christ.

2. *That B. W. Stone, the originator of Campbellism, negatived the heading of this Chapter, is plain from his writings.*

Mr. Stone acknowledged: "We have also been charged with denying the Son of God; or in other

words, his divinity."—*Works of B. W. Stone, by J. M. Mathes, p. 58.* After in the Campbellite manner—trying to deny the truth of this charge, he says: "All must acknowledge that the only true God can not suffer."—*idem, p. 62.* "Is it possible that our brethren believe that the very and only true God was born of Mary?"—*Idem, p. 62.* To the Presbyterian Article of Faith: "The Son of God, who is the Word of the Father, the very nature and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, buried, to reconcile His Father to us"—to this, Mr. Stone says, "I object."—*idem, p. 60.* On the Atonement he says: "The views of many of us have on this doctrine subjected us to more reproach than anything else . . . We explain the word atonement as signifying reconciliation."—*idem, p. 85.* After twisting Scriptures he says: "Surely from none of these cases can the doctrines of imputation of sin and vicarious punishment be deduced."—*idem, p. 103.* Thus he repudiates the Atonement and makes it only "at-one-ment" or reconciliation—which is only its *effect or result.*

3. Alexander Campbell, who took Stone's place, and continued Campbellism, was either not settled upon the Deity of Christ and the Atonement or he disbelieved them.

The proof of this is, (1) without one word of dissent, in 1828, Mr. Campbell published one of Mr. Stone's infidel articles on the Deity of Christ. *See*

Christian Baptist, p. 378. (2) Four years after this, and without *any change of doctrine on the part of Stone and the Stoneites*, Mr. Campbell and his sect united with them. This was in 1832.—*Works B. W. Stone, p. 30.* (3) William R. Williams, D. D., of N. Y., who did not often nod, says: "In an article written by the Rev. James Shannon, of their"—the Campbellite's—"body, the President of their institution, Bacon College, at Harrodsburg, Ky., and contributed by him for the 'Historical Sketches of Kentucky,' " "it is stated that in that State" the Campbellites united "with the Christian Connexion," so-called, the followers of B. W. Stone, as being on the SAME FOUNDATION, and as preaching "THE SAME GOSPEL," and that Stone "repudiated the orthodox views of the TRINITY, SONSHIP and ATONEMENT," but disclaimed Unitarianism. In that union, the biographer of B. W. Stone, as quoted by Shannon, says: "We *solemnly pledged ourselves to one another before God*, to abandon all speculations on the Trinity and *kindred subjects*," contenting themselves with Scriptural subjects. By reference to page 378 it will be seen that Stone regarded the Deity and the Atonement as "speculating on religion." Hence, together, the Stoneites and the Campbellites agreed to call these doctrines speculations, and in effect, as Unitarians and other infidel sects do, to quote the Bible and understand whatever they should please as to its meaning on these vital subjects. Dr. Williams well says: "This exclusive use of the terms of Scripture seems plausible. But it was by some similar rule intended to exclude all discussions, and by the abolition of creeds that Socinian-

ism inaugurated its triumphs in the pulpits of Geneva.† . . . The article of President Shannon was prepared for a volume appearing in 1848. . . . Then the union in Kentucky was so entire between the disciples of Campbell and Stone that Mr. Shannon groups and describes them under one heading. . . . In Rupp's works, published four years earlier, (1844) it is claimed for the Campbellites . . . that with regard to the Divine Being, and the manifestations of the Holy Spirit, by which he is revealed, the Disciples had no sentiments incongruous with those of the parties who call themselves evangelical." Thus, in one breath, Campbell and his party endorsed Stoneism; in the next, united with them on "THE SAME FOUNDATION" as "PREACHING THE SAME GOSPEL;" and in the next to save themselves from Scriptural odium—presto—change—claimed to be evangelical!! Well does Dr. Williams remark: "But there certainly seems some *incongruity*, if in a volume appearing only some few years later, they are described as PREACHING THE SAME GOSPEL" with B. W. Stone, who "*repudiated the orthodox views of the Trinity, Sonship and Atonement.*" Of course, as Campbellites can blow hot and cold, and are like "Paddy's spilled milk"—everywhere—they replied to Dr. Williams with great indignation, professing, again, to be evangelical, etc. But with Stone's infidel writings before us, their reply convicts them; for in it, they say: "It is a well established fact that Barton W. Stone, even on his death-bed, solemnly declared, in full view of the judgment, that he had never been a Unitarian, and had never regarded Christ a created being." What evasion! No one claims, that in

†As confirming Dr. Williams' statement, see Mosheim's Eccl. Hist,, Cent, 16, Sec. 3, chap. 4 and div. 9.

every respect, he was a Unitarian. But that, on Christ and the Atonement he was, in substance and effect, an out and out Unitarian, no honest man, with his writings before him, who understands language, can deny. Their apology for Stone only shows their sympathy with his views.—*See Documentary Hist. Am. Bible Union, Vol. 1, pp. 362, 404.*

(4) According to the undeniable saying that "Birds of a feather will flock together," how can we do otherwise than, at least, doubt the soundness of Mr. Campbell and his party, upon the Deity of Christ and the atonement, when they could unite with Stonism? (5) And when we read that they united upon the "SAME FOUNDATION," to PREACH "THE SAME GOSPEL" and agreed to say nothing upon these subjects, but to regard them as speculations, we would be the veriest dupes to not believe them all infidel upon these fundamentals. As "*actions speak louder than words,*" *after this union, no amount of profession to the contrary can set Campbellism right.*

4. *Many of them yet profess Stonism.*

(1) J. M. Mathes, a leader of thousands of Campbellites, a preacher, debater, editor and publisher, was so heartily in love with Mr. Stone as to publish his Biography, and to introduce it to his readers thus: "The author became acquainted with the character of Elder Stone some thirty-five years ago, and at a later period he became personally and intimately acquainted with him, and always loved and admired him for his great devotion to the *truth*, his child-like simplicity and godly sincerity."—*Biog. of B. W. Stone, p. 6.* (My italics.). Mr. Mathes' statement, on p. 7, that Stone was sound on these subjects only shows his own sympathy with his views. Mr. Mathes

has a large following in Indiana and other States. In my debate with Mr. H. D. Bantau, one of the ablest of Campbellite leaders, he very readily took to himself my reflection on Stonism. When I asked him what *he* believed, he, Socinian like, only quoted Scripture, and I utterly failed to get him to tell whether he understood his quotation to teach that Christ is *God*.

How many Campbellites are sound on the Deity and atonement no man can tell. I can but say, with William R. Williams, D. D.: "We would hope that there may be Trinitarians, and many of them, in the Campbellite connection; but its language and platforms seem to us, to repel them and to invite the adherents of grave and fatal error. Many of its ministry are commonly regarded as Arian, not holding the Savior's equality of God-head with the Father, nor regarding the Holy Ghost as a distinct person."—*Documentary Hist., Am. Bib. Union, p. 362.*†

I cannot stop to quote Scriptures for the Deity of Christ; but I refer the reader to: Isa. 8:13, 14; 1 Pet. 2:7, 8;—Isa. 6:5; John 12:41;—Isa. 46:6;Rev. 22:13;—Isa. 43:11; 2. Pet. 3:18; Rev. 22:6, 16; —Luke 1:76; Matt. 11:10;—Luke 1:16, 17; Matt. 3:11;—Mal. 3:1;—Psa. 78:56; 1 Cor. 10:9; —John 3:29; Isa. 54:5;—Psa. 23:1; John 10:16, 2; 1 Pet. 5:4; Psa. 100:3; John 10:3; 21:16; 1 Pet. 5:25;—John 20:28; Rom.9:5;—2 Pet. 1:1;John 14;11;—1 John 5:20; Col. 2:8, 9;—John 1:1—Isa. 9:6;—Jer. 23:6;—Isa. 2:17, 18;—Rev. 1:8;—Matt. 8:2; 23:9; 23:10;—John 1:18; 14:8, 9;—Jude 4;— Jude 24, 25; Eph. 5:27;—1 Kings 8:39;Rev. 2:23;—

† Campbellism is so fatally wrong on nearly every other essential of Christianity that its position on the points in this chapter are of but little practical consequence.

2 Pet. 1:4; Heb. 3:14;—Zech. 12:4; John 19:37;—Philip. 1:10; 2 Pet. 3:12;—Isa. 40:10; Rev. 22:12.

CHAPTER XXV.

CAMPBELLISM TEACHES A STRONG COMPOUND OF THE DOCTRINE OF TRANSMIGRATION OF SOULS AND OF SPIRITISM.

Says A. Campbell: "Evident it is . . . . . that the atmosphere . . . . is the proper residence of the ghosts of wicked men." "These spirits shown to be the demons, ... are now a component part of Satan's empire."—*Hand's Reply to Text Book on Campbellism, pp. 39, 40.* By these spirits Mr. Campbell claims we are impressed.—*Idem, p. 40.* Mr. Hand says: "The devils were demons, understood to be spirits of dead men, such as knew the Savior and said: 'Thou art the Christ.'"—*Idem, p. 170.* Now, there is not one word of truth in this statement. According to Campbellism, instead of the rich man dying and going to torment, instead of Judas going "to his own place" they remained here!! See Luke 16:23–31; Acts 1:25. This Campbellite doctrine is an attempt to bolster up Spiritism with the Bible. See my note on Satan and demons, to Chapter 16, Section "2," of this book, on the Operations of the Spirit. The Pythagorians believed that the souls of the dead passed into other bodies. In various forms the Africans, the Druids, the Mexicans, the Egyptians, the Hindus, the Grecians and some heretics among the

early "Christians" believed the souls of the departed entered other bodies. Campbellism is nearer the view of the heathen Africans than probably any others. They believed "the soul immediately after death must look for a new owner. . . . . The negro widows of Matamba are especially afraid of the souls of their husbands. . . . The natives of Madagascar," when a man "is about to die," "make a hole in the roof, in order to catch the outgoing soul, and to breathe it into another man on the point of death . . . . It will be seen that the nations which entertain such a belief in transmigration, assume that the souls of the departed must continue to dwell upon the earth."—*Universal Knowledge, Vol. 14, pp. 390, 391.* Inasmuch as the Bible teaches that demons are on earth, that they dwell in men, Campbellism makes them the souls of wicked people. Thus, we have the heathen superstition of ghosts dwelling in men! Spiritism, on this point, agrees with Campbellism, save that it does not believe in transmigration. But, as Campbellism does not fully believe that they *dwell in* the bodies of men, but only come and go, it is about half transmigration and half Spiritism. And!—All this called reforming the Church!!

CHAPTER XXVI.

CAMPBELLISM RIDICULES A DIVINE CALL TO THE MINISTRY.

By a "call to the ministry" Baptists mean, and have ever meant, not some audible voice or great sight, but a special "gift" or qualification for the office "by the Holy Spirit."—Chap. 26, Sec. 9, of the Philadelphia Confession, of 1689. Thus, Rev. Wm. Staughton, in a Circular Letter before the Philadelphia Association, in 1807 writes: "There must be a divine call. . . . It is the voice of God in the soul. 'Occupy till I come.' The subject feels a necessity laid upon him; a dispensation of the gospel committed to him. The souls of men appear of greater value than he had before conceived,—already he begins to travail in birth. He thirsts to be engaged in the work as a hart for the water brook." The call comes in a two-fold manner as described above, and as the writer intimates, through the Church recognizing his gifts and setting him apart for the work. —*Min. Phila. Ass., pp. 444, 445.* I am careful to define the call, and to show how our churches *always* stood on the subject, because, to hide their nakedness on this subject, Campbellites are fond of telling the people that when *they* began their so-called "reformation," Baptists believed in "audible voices," "visions," etc., as the call to the ministry. Thus Hand mockingly and sneeringly accuses us of "trying to abandon the old absurd doctrine of a miraculous call to the ministry, in which

voices calling them to preach the gospel, were supposed to be heard, emanating from angels, men or monkeys, mules or donkeys, or almost any other sonorous agent."—*Text Book Exposed, p. 221.*

Campbellites mock at any call. Mr. Hand evasively replies to the above definition of a call: "Do not all Christians have a divine impression moving them to good works?"—*idem, p. 220.* I reply, of course; but not to the ministry, unless they are greater fools than other men are; for not all men desire office in civil affairs. Mr. Hand mockingly and sneeringly says of calls to the ministry: "Perhaps they are hunger."—*idem, p. 220.* So Mr. Campbell: "A Christian is by profession a preacher . . . He may of right preach, baptize and dispense the supper, as well as pray for all men."—*Christian System, p. 82.* About as wise as for some one to say: A citizen is by profession an *officer!* True, Mr. Campbell would have the Church set some apart for the office. But why, if all are called? Hence Campbellites agree to ridicule the call to the ministry.

In proof of a divine call to the ministry:—

1. The ministry is an office.—1 Tim. 3:1.

2. In no society have all the right to office. True, as in the Church, so in the State, all in whom proper qualifications are discovered and who are duly set apart to the office have the right.

3. The Bible declares that not all are called to the same office.—Rom. 12:4–8.

4. In no society, human or divine, has any one the right to office or to perform the duties of office without a special and exclusive call to the office, by the authority which has instituted the office.

5. Under the Old Testament all ministers had a

special and exclusive call to the office. Noah, Moses, Aaron, Gideon, Elijah, Elisha, Samuel, etc., were all called with special, exclusive calls. So were all the prophets—Ex. 3:13; Judg. 6:12–14; 1 Sam. 3:3,4: Judg. 6:11–14; 11:4,5–11; 1 Kings 17:1–3; 19:16; 17:19; Jer. 1:4,5, etc.

6. So necessary was the call to the ministry that, for entering it without the call, death was the penalty. —Num. 16:1–35.

7. False teachers entered the ministry in contempt of any call.—Jer. 14:14–16; 23:21; 27:14,15; 29:9, 31.

8. A special and exclusive call was necessary for the builders of the tabernacle.—Ex. 31:3–6; 35:30–35. These typified ministers, who by preaching and teaching build the Church.

9. There can be no reason for these calls that does not, with as much greater force as the antitypical dispensation is greater than the typical, apply to our dispensation. If they needed a special and exclusive call, to qualify them and debar false teachers from destroying the people, we need it more. Only false teachers feel, without a call, sufficient for the work.—2 Cor. 2:16. The New Testament warns us against "false teachers"—men who have imposed themselves into the ministry.—Acts 20:29; 2 Cor. 2:17; 2 Pet. 2:1. I produce the Old Testament testimony not to prove the *manner* of the call; but the *call*. With the usual Campbellite candor Campbellites shift the subject from the *call* to the *manner* in which the call is given, and then try to mock away the force of the Scriptures which are produced, not to prove the *manner* of the call, but the *call*.—*Hand's Text Book Exposed, p. 220.* As well deny that United States Sen-

ators are called by the people to the Senate, because they are not elected in the same manner in which the President is elected. Or as well deny the force of any Old Testament Scriptures, in favor of worship, to-day, because we do not worship in the *manner* in which they worshipped, as to deny their force for a call to the ministry to-day because ministers are not called in the same manner in which they were then called. In contrast with this mocking spirit, which would mock away all this Old Testament proof, Paul says: "Now these things were our examples . . . and they were written for our admonition, upon whom the ends of the ages are come."—1 Cor. 10:6-11. As Bengel comments: "The use of the Old Testament Scripture is in the *fullest force in the New Testament.*"—*in l; so Matt. Henry, Scott.* "Every Scripture inspired of God is also profitable for teaching," etc. 2 Tim. 3: 15-16. So Christ and His Apostles, generally, preached from the Old Testament; and exhorted their hearers to study it as a practical guide. To a very large extent the Old Testament was the guide of the Church in the first century.—Compare Luke 24:27,32, 45; John 5:39; Acts 17:2,11; 18:24,28; 2 Tim. 3: 14–17; 2 Pet. 1: 20; 1 Cor. 9; and the whole of Hebrews. That the *substance* of the Old had passed away the New Testament never even intimates, but expressly denies. It clearly teaches that only the typical part, i. e., ceremonies, etc., has passed away.

11. The New Testament teaches that instead of the call to the ministry being done away, it continues. The first ministers were called with a special and exclusive call.—Matt. 10: 18-22; Luke 10; 1: Acts 13: 2; 2:24; 9:15; 1 Cor. 4:9; 12:28; Acts 20:28.

12. Many of these calls were not "miraculous

calls." Only Paul, among the Apostles, was miraculously called.

13. In that Paul was miraculously called and the other apostles were not so called, we see that the *manner* of their call is no indication that preachers, today, are not called because not miraculously called. It proves that the question is not the *manner* but the call.

14. Paul implies a special and exclusive call to preach when he asks: "How shall they preach except they be *sent?*"—Rom. 10:15. This being an allusion to Isa. 57:1,2; Nahum 1:15; and to the Old Testament rule, to *send* all who carried tidings,—1 Kings 14:6; 2 Sam. 18:19—teaches, as plain as two and two are four, that ministers have the same call, under the New, which they had under the Old. The allusion to the call, under the Old as proving the call under the New, taught every Jewish convert that the call is as necessary under the New as under the Old.

15. Jesus taught the same call when He commanded His disciples to pray that He *call* ministers.—Matt. 9:38.† If all Christians are called to the *office*—to the ministry,—if God does not *send* special ones to preach —this prayer is as uncalled for as is Campbellism.

16. The Ephesian elders had a special call to the ministry.—Acts 20:28.

17. Jesus Christ Himself was not so daringly presumptuous as Campbellite ministers; but He was especially sent into the world.—John 3:17.

18. Jesus says of His ministers: "*As* thou didst

†Our churches and pastors cannot, especially at this time, too prayerfully consider this exhortation May God pity our churches and a lost world, when the ministry must be unfilled or filled by *self*-sent occupants!

send me into the world''—*i. e.* to save men—''even *so* have I sent them into the world.''—John 17:17.

19. Not only were men called into the ministry, but an *especial* call was necessary to being a *foreign* missionary.—Acts 13:2.

20. Paul's directions to Timothy imply that not every Christian has a right to the work of the ministry, but that God especially calls and qualifies His ministers, 1st, directly; 2nd, *through the church*.—1 Tim. 2:3–7.

(Paul's directions concerning deacons, in connection with Acts 6, imply that not everyone has a right to even the *deaconship*.)

The Greek, for preach, indicates that only called preachers are to preach. In the Greek are *διαγγέλλω*, *διαλέγομαι*, *ευαγγελίζω*, *καταγγέλλω*, *λαλέω* and *κῆρύσσο*, by our common version rendered preach. While the others rendered ''preach'' denote, making known the gospel by *all* Christians—ministers and laymen—the last one is never applied to any but *ordained* preachers' work. Liddell and Scott define *keerusso*. ''A herald or marshal, a public messenger, partaking of the character of an embassador, an honorable office in early times; they summoned the assembly; . . they had especial charge of the arrangements at sacrifices and festivals and even private entertainments. From the heroic times their office was sacred and their persons inviolable, as being under the immediate protection of Jupiter.''—*Lex.* Substantially, the same are the definitions of Robinson's, Bagster's and Greenfield's Lexicons. Thus, God appropriates a Greek word, well known to apply to *only* public officials and priests, regarded especially called and under Jupiter's protection, to denote the *reality* in His ministers. As Jupi-

ter's heralds were regarded under his especial protection, God's called ones are, in *truth and reality*, under His protection. Compare 1 Chron. 16:22; Rev. 1: 16, 20. Prof. A. C. Kendrick, D. D., of Rochester Theological Seminary, well says of *keerusso*, and of *keerux* (*κηρύσσω*, *κῆρυξ*) the former is the verb—to preach, the latter the noun—preacher: "As such it means primarily to publish or proclaim by public *authority*, as a herald, a crier . . . in general, simply to proclaim, publish, *as one acting by authority*." He adds: "The New Testament heralds of the cross do not make their proclamation except they are sent forth (Rom. 10:15.) The Christian preacher is the 'legate of the skies,' his office sacred, his credentials clear." —*Smith's Bib. Dic., Vol. 3, pp. 2574, 2575,* *Keerusso* occurs sixty times in the New Testament; *keerux* three. *Neither of them is ever used in reference to an unordained person or layman.* Not only is neither of them so used; but they are carefully and purposely, in their use, distinguished from the other words, which, in our version, are indiscriminately, with them, rendered preach. Thus, though Jesus had, doubtless, let His light shine during all of His life, and had taught in the temple when but twelve years old, *keerusso* is not used with reference to Him until after His Baptism, when He entered on His ministry—"From *that* time Jesus *began* to *preach*"—*keerusso*.—Matt 4: 17. In Acts 8:4: "They"—laymen—"that were scattered abroad went about preaching." (*Evangelizo*, telling and talking of Jesus, as every Christian ought to do.) But in v. 5, "Philip"—a preacher—"went down to the city of Samaria and *proclaimed* [*keerus-*

so, as a *called*, official preacher, a herald], unto them Christ."†

21. Ordination by the church is essential to complete the call. By ordination I mean appointing or setting apart. (1) This was the Old Testament plan. —Num. 27:18–23; Ex. 28:41; Lev. 16:32; 1 Kings 19:16; 1 Chron. 16:22.

(2) This was done by the laying on of hands.—Num. 27:23. Let it be remembered that, in Scripture, laying on of hands, in many cases, did not confer the Holy Spirit. See Gen. 48:14; Matt. 19:13–15; Acts 6:6. In many cases laying on of hands was only a token of authority conferred, or a symbol of blessings *having been* conferred.

(3) In the New Testament ministers are to be ordained by the laying on of hands. (*a*) Deacons were thus ordained. Acts 6:6. If deacons were thus ordained, surely ministers must be. (*b*) Ministers are to be so ordained.—1 Tim. 4:14; 5:22; 2 Tim. 1:6; Acts 13:3. While Timothy seems to have had miraculous gifts, there is no evidence that the only purpose of laying of hands on him was to confer them. As only apostles' hands could impart the "gift of the Spirit," it is certain that the design of laying on hands, in ordination, was not to confer that gift; for Timothy, who was not an apostle—as well as others who were not apostles, laid on their hands in ordination.—1 Tim. 5:22; Acts 8:14.

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†We ought to thank God for increased "lay activity" and to pray and work for more of it. In Acts 8:4 we see what "*live* laymen" will do. But, there can be no doubt that the *order* of our churches suffers from the impression it is making—that *all* Christians have the right to *preach*, *baptize*, etc. Let us not forget to follow the Bible This will not hinder "lay activity," but will preserve New Testament *order*.

22. God has committed the gospel to the CHURCHES. —Acts 16:4; 1 Cor. 11:1; 2 Thess. 3:6; 1 Tim. 3:15; Rev. 2:14; 3:10. The CHURCHES, and not the ministry, ordain. The churches ordain *through* the Presbytery, as their divinely provided agents to ordain. Thus the call is *completed*,—thus Timothy received the "gift" or right to the ministry. See Eph. 4:8, 11. Thus the call of all ministers was completed—; first, given to them by impressing their work upon them; second, completed by ordination.—See Acts 14:23.

I conclude this chapter with Jer. 23:15, which is as applicable to all self-called ministers now as in Jeremiah's time: "For *I* have not sent them, saith the Lord, but they prophesy *falsely* in my name;" "because Shemeiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in a *lie*." —water salvation—"therefore thus saith the Lord behold I will punish Shemeiah."—Jer. 27:15; 29:31; Acts 20:29; Gal. 1:8; 2 Pet. 2:1.†

† No strange thing that the Campbellite preacher-making machine should put such a godless set into office as C. Kendrick, a leading Campbellite, in an essay before the Campbellite meeting of Southern Cal., and published by request in "*Christian*" *Church News*, of Dec. 15, 1885, confesses they have:—"We are choosing and ordaining men,—making bishops or pastors of men . . . without capacity to teach or rule . . some of whom have never even prayed in the church, or in their families."

CHAPTER XXVII.

CAMPBELLISM IS, IN PRINCIPLE, ROMANISM IN CHURCH GOVERNMENT.

Says Alexander Campbell: "The whole community can act and ought to act, in receiving and in excluding persons: but in the aggregate it can never become judges of offenses and a tribunal of trial . . . . The Christian Church engrosses old men, young men and babes in Christ. *Shall the voice of a babe be heard, or counted as a vote*, in a case of discipline? What is the use of a *bishop* in a church, if all are to rule—of judges, if all are judges of fact and law? No wonder that broils . . . . disturb these communities ruled by a *democracy* of the *whole*—where everything is to be judged in public *assembly* . . . . . no *individual* has a right to accuse any person before the *whole community*. The charge in *no case* is to be preferred before the whole congregation . . . . notify the *elders*."—*Christian System, pp. 88, 89.* Mr. Hand: "Mr. Ray . . . . gives every man, woman and child in the Church a *vote* in the binding and loosing, thus giving to the most *ignorant* members of a Church the authority of making laws binding, which the king gave only to his embassadors."—*Text Book Exposed p. 148.* The *Am. "Christian" Review*: "The elders . . . . simply execute the laws of Christ, so that whatever they bind on earth according to the word of God is bound in heaven."—*quoted by The Independent.* In *principle* Campbellites agree in robbing the

Church, by the "eldership," of its authority. Verily, this is wonderful power over the Church to give any mortals—much more so, to give a class of men who have "no call" of God!

1. There is not one word in the Bible in support of this species of Romanism. True, elders are said, in the Bible, to rule, but only as declaring the law of God, which governs the Churches.

2. In the first difficulty of the Church not even Apostles presumed to take from Christ's Church its own government. See Acts 6:2-5. After stating that the *whole* Church elected, by vote, the seven, Meyer: "The Christian multitude in general not merely individuals or a mere committee of the Church. . . Observe, moreover, how the *right* to *elect* was regarded by the Apostles as vested in the *Church*."—*in l.* Baumgarten—against his own Church—says: "It is undeniable that it would have been a very natural course for the Apostles, as those who were furnished extraordinarily with the gift of discerning the Spirits, to feel confident that they themselves could best perform this nomination. How easily might such an exercise of Apostolic prerogative have been decked out with the most specious arguments! With what a fair show of reason might it have been maintained that at the very time when the first symptom of selfishness had manifested itself, both on a large and generous scale, it was impossible to trust the *whole community*," (Just what Campbellism says.) "as a *body* with the task of selecting the men who were best fitted to put down this vice! How speciously might it have been held that such an appeal to the community" (the Church) "would be nothing else than to leave the sick man to choose his own medicines! How, might it further be

asked—how could the Apostles whom the Lord Himself had made answerable for the guidance and direction of His Church, and whom, for the purposes of their holy vocation, He had endowed with official grace, venture in so critical a moment to bestow upon it not even the slightest portion of their influence?" (Campbellism *now* takes all the government from the Church on this plea.) "Is it not cowardly to abandon, for the sake of quiet and ease, those rights which God had entrusted to them, in order to gain the good will of the multitude? But we see the *Apostles* did not allow themselves to be influenced by such thoughts." —*Apost. Hist. Vol. 1, p. 127.* Olshausen: "The matter in question was laid before the whole body. Here accordingly we find the democratic element prevailing in the Church."—*in l. So Doddridge, Hackett, Meyer, et. al.* Campbellism ignores the Church as the body and the fullness of *Christ, in which he* † *dwells*, as much in those whom Campbellism disparagingly calls "babes," "old men" and "women" as in the *elders*.—Eph. 5:29,30; 1:23; 3:19. Denying the operation of the Spirit, Campbellism sees the subject through only natural glasses. After a life of 20 years, in Churches—most of it in the ministry, I, with all who have carefully considered the subject, unhesitatingly say, that the classes Campbellism so reflects on are as reliable in Church business as others. God's Spirit warms their hearts, clears their heads.—See Rom. 8:14; 1 John 2:27. This spiritual leadership is preferable to all rule from the big Pope down to the little pope—the "ruling elder." Of the Church trouble in Acts 6: Baumgarten says: "The very fact

† Thus "elders" are put into the place of Christ's fullness in the Church.

that sufficient vigor of reaction against every disturbing force is contained not in any personal virtue in any institution, but in the *secret bosom* of the community or *Church*, *demonstrates* that the *Church* however exposed and subjected at times to the disturbances of sin, is nevertheless the city of *spiritual fullness*." Again: "Notwithstanding the striking weakness exhibited at the time by the community, the Apostles had more trust in the spirit of the *Church* than in the sufficiency of their own office."—*idem*, *pp. 128, 129.* (My italics.)

3. The Campbellites are positively condemned by Matt. 18:15–17. They take away Christ's directions and say, "tell it unto the *elders!*"

4. The most scandalous case on record the Apostle directed to be excluded by the *whole* Church—"Ye being gathered together," "by the *many*."—Compare 1 Cor. 5:4; 2 Cor. 1:6. *So Doddridge*, *Bloomfield*, *MacKnight*, *The Bible Commentary*, *Olshausen*, *Barnes*, *etc.* Olshausen: "The passage belongs to those in the New Testament which point to a democratic equality among all the members of the Church for it is, of course, improbable that . . . . . you being gathered together, refers only to presbyters and rulers of the church."—*in l.* Barnes: "This passage proves that discipline belongs to the church itself; and so deep was Paul's conviction of this that even *he* would not administer it, without their concurrence and action."—*in l.*

5. So all the directions for receiving, excluding, teach that *all* the *suffrage*—government belongs to the

whole body.—Rom. 14:1; † 1 Cor. 11:1; 2 Thess. 3:6.

6. Church historians are almost unanimously agreed that the *churches* governed themselves, in the first century.— *Neander's Plant. Tr. p. 149; Schaff's Hist. Chr. Ch. vol. 1, p. 138, 136; Guerickes, Ch. Hist. vol. 1, p. 110; Mosheim's Eccl. Hist. Cent. 1, Part 2, Chap. 2, Waddington's Ch. Hist., p. 41,* Of the "Pentecost" Church—thus we see it was a Baptist Church—Waddington says: "It is also true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the *whole* Church" governed.—p. 41. The *principle* of Baptist Church government Mr. Campbell concedes true. This answers his objections to *all* the members voting. His words are: "Every citizen of Christ's kingdom has, in virtue of his citizenship, *equal* right, privileges and immunities."—*Christian System, p. 81.* C. Kendrick, another leading Campbellite, in an essay before the Southern California Campbellite Conference, alluding to Acts 6: "Then the *multitude* made the selections . . . . This is the second *democratic* action of the Church . . . It is the work of the *Church.*"—in *Christian Church News*, Dec. 15, 1885—published at Sacramento.

7. Every Campbellite objection, quoted at the head of this chapter, to the *people* governing themselves in church matters, is urged by the Romish Church for its *iron* rule: and in State affairs is urged by the rulers of the old world against the people ruling. If the

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† Olshausen: "*προσελάβετο*—"receive" . . . is used in a modified sense, as it here relates, to reception into the church"—on Rom 14:3, 1. *So Bloomfield, Barnes, et al.*

objections are good in one case, they are in all. Out of the notion that the people are incapable of self-government, Guizot traces the origin and rise of both Church and State aristocracy and despotism. God has ordained Church troubles, as boils on the body, to correct any corruption that exists. In all self governments, wrongs correct themselves by popular agitation —even strife. If Campbellite improvement(?) on the New Testament plan works so well, why are Campbellite societies divided over the organ and over numerous other questions? Why is the sect threatened with a split over its missionary and other questions? *Where, O! where are the ruling elders!!!*

8. Finally, if the New Testament government may be taken from the people and given to elders, why not to "evangelists," preachers—yea, to the Pope? Over this very question, Campbellism is now sweating and groaning. Says the *American "Christian" Review*, of Cincinnati, representing one wing of the Campbellites: "An effort is now being made to destroy the independency of the congregations by bringing them under the rule of *three* orders of evangelists, appointed by convention *bosses*, and the attempts on the part of a new class of men, styled the pastors, to overturn the *eldership*. . . . are unmistakable signs of *apostacy* . . . If possible, we must shake off the incubus of Apostacy."—*quoted in The Independent.* This is Romish history repeating itself. Ignore the New Testament and where will you stop? *But*—WHERE, O WHERE ARE THE RULING ELDERS—to save Campbellism!!!

CHAPTER XXVIII.

CAMPBELLISM ANTI-SCRIPTURAL, UPON THE PLURALITY OF ELDERS.

1. Campbellism is anti-Scriptural, in its elders robbing the people of self-government. See the last Chapter.

2. *Lay* or non-preaching elders are not known to the New Testament. The only officers which the New Testament provides for the Churches are preachers and deacons. The preachers are called elders, not with reference to age, but with reference to maturity in knowledge and wisdom. Also, overseers and pastors or —bishops, with reference to their watching and feeding the flock. Also teachers, with reference to their teaching. Also evangelists, with reference to their announcing the good news. Compare Eph. 4:11; 1 Tim. 1:3; 3:2; 4:11; 6:2; 2 Tim. 2:2; Philip. 1:1; 1 Tim. 3:1, Tit. 1:7; Acts 20:28; 1 Tim. 5:1, 19; 1 Pet. 5:1, Tit. 1:5; 1 Tim. 5:17.†

† Jacobson, of bishop and elder—*ἐπίσκοπος* and *πρεσβύτερος*: "No distinction is made between the words, for they both have the same meaning, (Acts 20:17, 28; Tit. 1:5): a *presbuteros* occupied precisely the same position as an *episcopos*. Philip. 1:1; 1 Tim. 3:18."—*Schaff-Herzog Ency. Vol. 1, p, 298.* Colman devotes 121 pp. of his "Apostolic and Primitive Church" to the proof that they were the same in every respect. See *Davidson's Eccl. Pol, p. 157; Smith's Dic. Chr. Antiq, Vol. 1, p. 209; Kurtz's Ch. Hist, Vol 1, p. 67; Mosheim's Eccl. Hist., Chap. 2, Sec. 8; Schaff's Hist. Chr. Ch., Vol. 1, p. 134; Smith's Bib Dic., Vol. 1, p 310; Conybeare's and Howson's Life Ep. Paul--London, Vol, 1, p, 465; Kittos Cyclopedia, Art, Bishop; Ullman, Reformers Before the Reformation, Vol. 1, p 124, etc, etc.*

OBJECTION.

1 Tim. 5:17 says: "Let the elders that *rule* well be counted worthy of double honour, especially those who *labour* in word and doctrine." And Rom. 12:8 says, "he that *ruleth* with diligence." In reply, 1, it does not say a *lay* or non-preaching elder. 2. The rule, as among Baptists, is not by taking away the people's right to self-government, but by the force of only character and teaching. *Proisteemi* — προΐστημί — means a rule from moral influence. So it was rendered in Titus 3:8, 14, "to maintain"—*i. e.*, "good works." As one of its meanings, Robinson's Lex.: "Specially to care for anything." *So Liddell's and Scott's, Bagster's, Greenfield's Lexs.*

3. If Rom. 12:8 makes an office to *only* rule, then, by the same method of interpretation, we have seven distinct church offices in that chapter, viz., prophets, ministers, teachers, exhorters, givers, rulers, mercy showers! All it means is the ruling of the ministry, as above mentioned.

4. As to the distinction between a preaching and a ruling non-preaching elder, in 1 Tim. 5:17, it alludes to only elders who labor harder than others. *Kopiao* κοπιάω—here rendered labor means "to be weary, tired, to faint . . . . . to weary one's self with labor."—*Robinson's, Liddell's and Scott's, Bagster's and Greenfield's Lexs.* See its use in Matt. 11:28, Luke 5:5; John 4:6, where it is rendered "labor," "toiled," "being wearied." So Paul says "let the pastors who best govern Churches be counted worthy of double honor"—well supported, as many commentators rightly interpret—and "especially those who *labour*"—work the *hardest*—"in word and doctrine."—*So Lange, et al., in l. Rev. J. P. Wilson, (Presb.)*

Prim. Gov. of Chr. Ch., pp. 282, 283. Matt. Henry, Presbyterian: "Some have imagined that by elders that rule well the Apostle means lay elders, who were employed in ruling; I confess this is the plainest text of Scripture to countenance such an opinion; but it seems a little strange that mere ruling elders should be accounted worthy of double honour, when the Apostle preferred preaching to baptizing and much more would he prefer it to ruling the Church," etc.—*in l.* Dr. Cunningham, Presbyterian: "There are those elders who assiduously apply themselves to the most important as well as the most difficult part of the office—public teaching; that the distinction is not therefore official, but personal: that it does not relate to a difference in the powers conferred, but solely to a different application."—*Apost. Ch. Pol., by William Williams, D. D., p. 25.* "The distinction of teaching presbyters or ministers proper, and ruling presbyters or lay elders, rests on a single passage, which unquestionably admits a different interpretation."—*Schaff's His. Chr. Ch., Vol. 1, p. 134.* Dr. Patton, now President of Princeton Theol. Sem.:—"The distinction between the teaching and the ruling elder has never seemed to us warranted by Scripture. We believe there is but one class of presbyters recognized in the New Testament, and these are also called bishops. A non-teaching bishop or elder the New Testament knows nothing of. Bishops are elders and elders are bishops."—*The Interior, April 17, 1873; so Kurtz's Ch. Hist. Vol. 1, p. 67, Olshausen, Limborch, Bloomfield, et al., et mul.al.* Lange, on 1 Tim. 5:17: "No footsteps are to be found in any Christian Church of lay elders, nor were there for many hundred years."

5. To make lay elders out of these two passages

would make them contradict the other Scriptures, which recognize only preachers and deacons and the *self*-government of the churches—so far as concerns suffrage. Lay or non-preaching, ruling elders, John Calvin received, in principle, from Rome, and the office, at Geneva, in 1541, he *invented.—Congregationalism, by Dexter, p. 119; Davidson's, Eccl. Polity, p. 193.* Campbellism received it from Presbyterianism.

Having answered the objection:—

3. The Campbellite doctrine, that there must be a "plurality of elders"—whether lay or preaching—in *every* Church is unauthorized by the Scriptures. That there should be a plurality where a Church is too large for one to care for it, all *believe*. The Ongole Baptist Church, among the Telegus, had about 14,000 members. They live in about 400 different villages, scattered over a country seventy miles wide and 110 long. This church had—before it was divided into different churches—between twenty-five and fifty elders. They were necessary to care for so large a church. The Tremont Temple Church, Boston, and some other Baptist Churches, have more than one pastor. Thus it was in Apostolic times. As an example, the Church at Jerusalem had, at least, 5,000 members. Acts 4:4. For convenience, these large Churches met part in one place and part in another; often in private houses.—Acts 2:46; 20:7–11; Rom. 16:5; 1 Cor. 16:19; Col. 4:15; 2 John 10. Mosheim, Kunioel, *et al.* But, in our times, Alexander Campbell, John Wesley, etc., have originated so many divisions, by their new sects, that generally the churches are not too large for one pastor to care for. A plurality of elders for every church now, many of which having only from

six to twenty-five members, is like a company of soldiers divided into all officers, save one or two privates!!

4. Having ignored the New Testamant eldership, Campbellism is unsettled as to what it should do as to the eldership. The "*Christian*" *Preacher*, formerly of New Orleans, says: "That we are *unsettled* as to church polity, and not thoroughly Apostolic in it, may be admitted; but that it is of secondary importance we think is *wide of the mark*. We consider that our *mistake* has been *right here*, as it has evidently been the rock upon which our bark is now about to be *dashed to pieces*." (My italics.) Jacob Creath: "Compare the language of our papers with our motto—that we will observe the silence of the Bible, as well as what it says—and see if we are not out on the 'sea of uncertainties,' as Bro. Campbell once said. *Our* unscriptural words and things are no better than those of Catholic and Protestant sects. They are the *same* in *principle*. Theirs is more extended than ours—*that is all*. *Popedom* is our pastorate carried to its ultimate and legitimate *analysis* and *results*. Our pastorate is on a small scale—the Pope is universal pastor; our organs are small—the Pope's are large; our conventions are his councils under a different *name*. *We* have nearly all the *same things that Papists and sectarians* have, *only* under different *names*. *We* have the *same dumplings*, but different *bowls* to put them in, as the Indian said. What do we lack of being a sect."—In *Apostolic Times*. "*The Christian*" *Preacher*, of Dallas, Tex., of April 21, 1881, says: "We have had *theories* about the eldership being sufficient to do all the needed work; but *theories* and *facts* are two different things. The facts are *against* our theories, which is proof that our theories on this question have been *ut-*

terly worthless." (My italics.) He adds: "We would make this thought emphatic: *Our churches without regular preaching cannot succeed?*" Where, Oh! where are the *lay*, "ruling elders?" From an essay read before the Southern California Campbellite meeting by C. Kendrick, and published in the "*Christian*" *Church News*, of Sacramento, Dec. 15, 1885, we read: "The plea is urged that our bishops are not capable, and do not and will not shepherd and protect the churches. They say the churches have been '*eldered* to death,' that their work is church *dead*ification. . . . The elders say . . . that 'the churches are preached to death.' . . . Shall we then continue this crimination while churches are languishing and souls are dying, or shall we seek the causes of these failures, and seek to remove them." Among the remedies, Mr. Kendrick proposes for these *lay* "ruling elders," is that, "if they are to teach, they need money to pay for books and papers, and time to qualify themselves, *just as preachers do.*" Where, Oh! where are the *lay* ruling elders!!!

CHAPTER XXIX.

CAMPBELLISM A NEST AND CAGE OF HERESIES, AND AN ECCLESIASTICAL PIRATE.

A pirate vessel has no flag. It sails under all flags. Under whatever flag will best serve its purpose, to capture a vessel, it sails. The history of Christianity proves that "false teachers," false doctrines and "unevangelical" Churches and infidels have always hated "creeds." Of course, false as well as true teachers have creeds. But most false teachers are too shrewd or too insincere to write a creed. For, they know that people can see what is their doctrine by their creed, and convict them by their own testimony. As William R. Williams says: "Socinianism inaugurated its triumphs in the pulpits of Geneva" by refusing to use creeds."—*Doc. Hist. Am. Bib. Union, Vol. 1, p. 362.* But, before our eyes, we have abundant illustrations of creed haters? *Who are they? Every class of avowed infidels?* Who else? A very large number of people *calling themselves "Christians"*—such as the Unitarians, the liberal (?) wing of the Congregationalists and the Campbellites. *Together they keep up one united howl against creeds.* To heed *them* you would think that creeds caused the angels to fall from heaven; that creeds were the serpent that seduced our first parents; that the Egyptians were creeds from which Moses delivered the Israelites;—that creeds are the root of all evil.

1. *Why* is it that all this infidel and water salva-

tion crew so *hate* creeds? What harm have true creeds done?

2. If creeds are wrong how is it that infidels so hate creeds? When did Satan become a saint or hire out to the Lord to put down *evil?*

3. *But what is a creed?* Creed is from the Latin, *credo*, "to believe a thing, hold or admit it as true . . . to commit or consign something to one for preservation, protection."—*Andrews' Lat. Lex.* Creed, then is, first, what any one believes; secondly, what he consigns, it may be to writing, for preservation, protection. The creed is thus as much a creed *unwritten as written.* All who believe *anything*, to the extent of that belief, have a creed. An absolute idiot or an infant—one who never thought a thought is the only human being who has no creed.

4. Why not *write* this creed? *And why not a number of persons make this written creed the test of what they agree that the Bible teaches?* The Campbellite answers: "Agree on the Bible." But, as Universalists, Unitarians, Socinians and a great many sects which call themselves "Christians," but who are really infidels, *say* the Bible is their creed, before uniting together, we want to know whether we are agreed as to what the Bible teaches as *essentials.* If we are not agreed on what *are* these essentials, we are like a business firm which was incorporated to do business upon "business principles;" but which, when it began business, found itself essentially and irreconcilably divided, as to *what* business principles *are*, and as to *how* they are to be applied. An *honest* man will not object to telling or *writing* out articles of agreement before the firm has become a firm. Why should *honest* men decline to do less in Christian affairs?

OBJECTION.

1. But, the Campbellite is driven by the force of the above argument to *shift* the objection by saying: "Ah, we do not object to writing this out, but we do object to substituting it for the Bible, as the rule of faith." To this I reply: "If you do not object to writing it as only a *test* of agreement, *why have not Campbellite Churches done so?* For the last fifty years they have in all charity and entreaty, been asked to do so.

(2) While many *others* do, to a large extent, substitute † creeds for the Bible, Baptists do and have always made the Bible as "their only guide to faith and practice;" and have used creeds *only* as tests of agreement as to what are the "essentials" of Bible teaching. (By essentials we mean what cannot be dispensed with and yet be a Christian or a Church.) As you, my Campbellite friend, as you have been told by your preachers that our *creed* is our rule of faith and practice, I will, by the grace of God, open your eyes to see that here, as elsewhere, you are in error. *(a)* Do you ever hear Baptist Preachers take their texts from their creed? *(b)* Do Baptist Churches receive and exclude members by their creed as the *law*? *(c)* Do Baptists use their creed to prove their doctrine true and yours false? *No!* You certainly are very ignorant of Baptist practice if you do not know that

† E. G. Robinson, D. D., L L. D. President of Brown University:—"Creeds have been abused by misuse of them. . . In the Presbyterian Church an appeal to the standards is final. If its ministers speak not according to the letter of the confessions and catechisms, they are condemnable and condemned. In the Methodist Episcopal Church, the question of orthodoxy is speedily settled by recurrence to the book of Discipline. The Protestant Episcopal church has gone still further."—*Madison Ave. Lect., p* 416, 417.

their creed is used in all these things *only* to show *what* Baptists believe. We have written creeds for *only* two purposes: first, as a *test* of agreement upon the Bible; second, that every honest man may know what we are agreed the Bible teaches. Thus, our Confession of Faith, of the "Seven Churches of London," in 1646, is introduced: "Published for the vindication of the Truth and Information of the Ignorant: likewise for the taking off of those aspersions which are frequently, both in pulpit and print, unjustly cast upon them." *Cuttings' Hist. Vindication, p. 113.* The Confession, of 1689, is thus introduced: "It is now many years since divers of us (with other sober Christians, then living and walking in the way of the Lord, that we profess) did conceive ourselves to be under the necessity of publishing a Confession of our Faith, *for the information and satisfaction of those who did not* thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them, by some men of note who had taken very wrong measures, and accordingly led others into misapprehensions of us, and them: and this was first put forth about the year 1643 . . . . Since which time divers impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied, that we were in no way guilty of those heterodoxies, and fundamental errors, which had too frequently been charged upon us without ground, or occasion given on our part. And forasmuch, as this confession is not now commonly to be had, and also that many others have since embraced the truth which is owned therein,

it was judged necessary by us to join together in giving a testimony to the world, of our firm adhe·ing to those principles, by the publication of these which is now in our hand. . . . In those things wherein we differ from others, we have expressed ourselves with *candor and plainness*, that none might entertain jealousy of aught secretly lodged in our breasts, that we would, not that the world should be acquainted with.—*Cuttings' Hist. Vindication, p. 130.* Every one of these confessions says that the Bible is the only Baptist rule of faith and practice. As an example, the New Hampshire Confession:—"We believe that the Holy Bible . . is and shall remain to the end of the world, *the true centre of Christian union*, and the *supreme standard* by which all human conduct, creeds and opinions should be tried."—*Art. 1.* The *Journal and Messenger*: "The boast of Baptists, a thing ingrained into the *warp and woof of their denominational system*, that they were independent of human creeds and relied upon the *Bible alone* for their authority in religion and never . . . . have we heard a Baptist refer to the Articles of Faith as authority on a religious question." Of this the *Examiner:* "We took this to be a fundamental truth, so universally accepted among our people that the question could never arise among them as to what that faith and practice was." "The Bible . . . . is the all sufficient and the only authority."—*The Church, by Harvey, D. D., p. 20.* "To the Bible—the Bible only."—*Crowell's Ch. Man., p. 5.* "These Articles of Faith are not intended as in *any sense*, as substitute for the Word of God."—*J. M. Pendleton's Ch. Man., p. 16.* E. Adkins, D. D.: "Let it never be forgotten that the Bible is our *only* authoritative Guide."— *The Ch., its Polity, p. 171.* J. L. Dagg, D. D.: "The

Church . . . could not rely for support upon human authority. . . It is our duty to maintain the ordinances, etc . . . . in strict and scrupulous conformity to the Holy Scripture."—*Ch. Order, p. 288.* J. R. Graves, L L. D.: "It is with the *word* of God we have to do."—*Graves-Ditzler Debate, p. 14.* "The Bible is the only standard of Christian doctrine and duty."—*A. Hovey, D.D., on p.* 6, *of Mad. Ave. Lect.* E. G. Robinson, D. D.: "Baptists have no authoritative creed."—*Mad. Ave. Lect. p. 418.* D. B. Ray, D. D.: "The Baptists regard the Bible alone as their rule of faith and practice."—*Baptist Succession, p. 19.* T. H. Pritchard, D. D.: "We hold that the Bible is the supreme, the sufficient, the exclusive and absolute rule in all matters of religious faith and practice."—*Baptist Doctrines, p. 270.* Francis Wayland, D. D.: "We propose to take as our guide in all matters of religious belief and practice, the New Testatament, the whole New Testament."—*idem, p. 270.* J. L. M. Curry, D. D.: "Baptists differ *fundamentally* from Pedo-baptists in practically adhering to the New Testament as the sufficient, the exclusive and the absolute rule of faith and practice."—*idem, p. 271.* Baptists stand upon only "the infallible word of God."—Rev. J. B. Gambrell, (editor of the *Record*) *Bap. Doctrines, p. 300. So Hiscox's Church Man., p. 56, Paxton's Apostolic Ch., p. 333; Andrew Fuller's Works, vol. 3, p. 451, et ad infinitum.* Candid Campbellites concede that Baptists profess to be governed by the Bible *alone.* Thus B. B. Tyler says: "Baptists, I think, claim to be governed by the Bible alone."—*in Western Recorder. The "Christian" Evangelist:* "Both Baptists and Disciples claim to have the Bible *alone* as their rule of faith

and practice."—*The Am. Bap. Flag.* Campbellites charging that the Baptists make their creed their guide and authority, can but call up:—

"For optics keen it needs I ween
To see what is not to be seen."

2. But Campbellites say: "Oh, it is the abuse of creeds to which we object." In answer to this, (1), I say, if so, all right. Go on. (2) But have the judgment to not "burn down the house to get rid of the rats." No wise man proposes to do away with privileges, helps and blessings because they are abused. (3) Baptists have not abused creeds. (4) If the abuse is the only objection to creeds, please, believe, that *all* may know what you, as Campbellites believe, adopt a creed to use without its abuse. If you will not you have no right to complain at being misunderstood. But—by the way: I venture the assertion that Campbellites can no more agree on a creed than can infidels or than they can agree upon a name for their sect. Like infidels, except on some things, Campbellites cannot agree. Having answered the Campbellite objections to creeds:—

(5) Their real objections to creeds is that they would rob them of ecclesiastical piracy.

(1) The *secret* of Mr. Campbell's warfare, and of that of all his followers, on the Baptist creed is that it cuts off Campbellites from their fellowship. *For it makes them tell whether they are enemies or friends to truth, before they can run their boat up to the Old Ship of Zion.*

(2) If Campbellites were to have a creed, they could not, where there are but few Baptists, inveigle them into their societies by the false plea: "You don't differ much from us; and, as you have no Church, or

but a weak one, join us and let us work together." By this plan thousands of Baptists have been seduced into Campbellite societies.

(3) A creed would prevent Campbellism from being a nest and cage of heresies. Said Mr. Campbell: "All the platforms, all the foundations of the sects, are, therefore, *too narrow and too weak* to sustain the millennial Church, and, therefore, must be pulled down."—*Mill. Harb., vol. 1, p. 57—quoted in Text Book on Campb. p. 322.* The objection is not to the truth of the creeds, but to their exclusiveness—"too narrow and too weak" to hold *all* beliefs! Mr. Campbell lays down his platform, framed for the purpose of sustaining heresies: "THE BELIEF OF ONE FACT . . . is all that is requisite, so far as faith goes, to salvation. The belief of this ONE FACT and submission to one INSTITUTION, expressive of it, is all that is required of heaven to admission into the Church."—*Christian System, p. 122.* Mr. Campbell adds that the one fact is "*that Jesus the Nazarene is the Messiah*" and the "one *institution* is baptism into the name of the Father, and of the Son, and of the Holy Spirit."—*idem, p. 122.* There, now! Surely this is broad enough. It says nothing about depravity, sin, regeneration, pardon, justification, the inspiration of the Bible, the constitution of the Church, the souls' immortality, or even *heaven or hell!* About the only ones it excludes are the Jews and the out and out Ingersollites. The platform is broad enough for "Soul Sleepers," Annihilationists, Seventh Dayists, Swedenborgians, Universalists, Socinians, Arians, Mormons, etc., for they all agree to these two articles of Mr. Campbell's creed. The result is that Campbellism contains a great variety of birds of heresy. One Mr.

Rains, a Universalist preacher, presented himself for admission to the Mahoning Campbellite Association, professing Universalism. On the suggestion of Mr. Campbell, he was received on condition "that if these peculiar opinions were held as private opinions, and not taught by this brother, he might be, and constitutionally ought to be,retained."—*Mill. Harb., vol 1, p. 148—quoted in Text Book on Campb., p. 325.* These great questions as in the union of Campbellism with Stonism, Mr. Campbell and his followers call only "*opinions!*" He says: "So long as union of opinion was regarded as the proper basis of religious union, so long have mankind been distracted by the multiplicity of sects."—*Christian System, p. 121.* Dr. Thomas, one of Mr. Campbell's disciples, undertook to carry out the glorious (?) reformaton to completion by re-immersing all the Campbellites who had not been immersed to save them.

Mr. Campbell accuses Thomas with teaching that "all infants, idiots and heathens sleep through endless duration—they can never rise." "All Methodists, Old Side Baptists, Presbyterians, Episcopalians and sinners will be raised to the damnation or annihilation." "Eternal life or existence conditional. . . . Man has no soul nor existence separate, distinct and independent from the body," etc. After a debate between Mr. Campbell and his disciple, they agreed to settle matters by a council. They settled it upon the following: "*Resolved*, That whereas certain things believed and propagated by brother Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offense to many brethren, and being likely to produce a division among us; and believing the said views to be of no particular benefit,

we recommend to brother Thomas to discontinue the discussion of the same, *unless in his defense* when misrepresented. Painville, Amelia Co., Va., Nov. 15, 1838."—*Mill. Harb., Vol. 3, p. 74, quoted in Text Book on Campbellism, p. 329; Lexington Debate, p. 856; Rice on Camp., p. 13.* But surely, according to Campbellism, Mr. Thomas had as much right to preach *his* views as had Mr. Campbell to preach his. Yet, because Thomas was not so influential, Mr. Campbell, after having brought him in with the agreement that he should hold and preach his "opinions," now tries to shut his mouth! Mr. Campbell said: "There is a growing taste for opinionisms in the ranks of the reformation. This must be quashed or there will be an end to all moral and religious improvement. . . . It is owing to the patience of contradictions and the great good sense of some of our more intelligent brethren, that schisms have not already appeared among us under the assumption that every Christian has the right to propagate his opinions."—*Mill. Harb., Vol. 1, p. 439--441.* Mr. Campbell says: "Every sort of doctrine has been proclaimed by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun reformation."—*Mill. Harb., Vol. 6, No. 2, p. 64—quoted in Text Book on Campb., p. 333, and Rice on Campbellism, p. 17.*

Of this I have seen many illustrations. Some Campbellite preachers preach that Jesus was regenerated by baptism. When I was pastor in Wheatherford, Tex., a Universalist preacher visited me to know if he could be admitted into the Baptist church on condition that he would keep silent on the subject. On telling him "of course not," he went and joined the Campbellite Church of the same city. See Amos 3:3;

1 Cor. 11:2; Gal. 5:12; 1 Tim. 1:20; 2 Thess. 3:6; 2 John 10:11; Rev. 2:2, 14-16, 20, 24. See next chapter.

CHAPTER XXX.

CAMPBELLISM ANTI-SCRIPTURAL UPON CHURCH AUTHORITY AND COMMUNION.

Campbellites admit to the "Lord's Supper"—what they call the Supper, though only the New Testament Church sets the Supper—those whom their doctrine says are the "children of the devil." We have seen that Campbellites regard all who are not immersed as in their sins and "children of the devil." They, also, denounce Baptists, and other immersed persons as being "in Babylon." Yet, they offer to "commune" with all these Babylonians, etc. They excuse themselves on the plea that the Church has no right to debar any one from the Supper. In reply to this:—

1. If the Church has no right to say who may commune, then it has no right to say who may be baptized. As wrong to "judge" in the one case as in the other.

2. If the Church has no authority to say who shall and who shall not receive the ordinances, then the ordinances are as much in the hands of *all* men as they are in care of the Church.

3. If the church has no authority to say who shall receive the ordinances, then it is the only organization which has no control over its ceremonies and institutions!

4. If the church has no control over the ordinances, "*Church* privileges" are a farce, since they are no more "Church privileges," than they are the *world's* privileges.

5. If there are no "Church privileges" there is no necessity for the Church; and nothing gained by having it.

6. If all men are to be their "own judges" of their fitness for the ordinances, there can be no Church exclusion, since an excluded member *retains* fellowship in Church privileges!

7. The Scriptures make the Churches the custodians of the ordinances and of all affairs of the kingdom of Christ, on earth. The Commission says, disciple, baptize and teach them to *observe* all the institutions of Christ.—Matt. 28 : 19, 20. (*a*) Those who make disciples are, naturally, the judges of the progress and rights of the disciple. (*b*) Peter, on Pentecost, in that he commanded certain persons to be baptized, judged of their fitness for baptism.—Acts 2 :38. (*c*) In asking "can any man *forbid* water," Peter implied that water can be Scripturally forbidden for persons who are unfit for baptism.—Acts 10:47,48. (*d*) In Philip saying to the Eunuch, "if thou believest with all thy heart thou mayest," he implied his right to refuse to baptize him, if he regarded him as not born again.—Compare Acts 8 :37, with 1 John 5 :1.

The Churches were given the ordinances through the first ministers. (1) Compare Acts 16 :4: 1 Cor. 11: 2. (2) The Church is "the *pillar* and the *ground* of the truth."—1 Tim. 3 : 15. (3) In caring for the things of the kingdom, the churches baptize—through their officers—those whom they think are *believers* into their membership. "Him that is weak in the faith

receive."—Rom. 14:1. (*a*) How receive if no authority to receive or reject? (*b*) Again, if the Church is not the judge, how can it know whether the candidate is "weak" or strong in the faith—or whether he has any faith at all? (*c*) *Proslambanesthe*—*προσλαμβάνεσθέ*—means, to admit to one's society and fellowship." —*Robinson's and the other Lexicons.* Adam Clarke: "Receive him into your fellowship;" so *Comp. Com.*, *Doddridge*, *etc.* See 2 Cor. 2:6-10, where the Church receives back into her membership excluded members. (4) In caring for the interests of the kingdom the churches exclude members.—1 Cor. 5:4-9; 2 Thess. 3:6; Rev. 2:14, 15, 20; 3:10; Matt. 18:17-19. (5) The Church is to *watch*, guard the interests of the kingdom as a soldier, on guard, guards what is under his care. *Teereo*—*τηρέω*—rendered "observe" in the Commission—Matt. 28:20—means to "watch, to observe attentively, to keep the eyes fixed upon, to keep, to guard, *e. g.*, a prisoner, a person arrested, ... to keep back, to keep in store, to reserve."—*Robinson's and other Lexs.* In the following passages it is rendered, "watched," "keepers," "keep," "kept." —Matt. 26:36; 28:4; Mark 7:9; John 2:10; 12:7; 17:12, 15; Acts 12:5,6; 16:23; 24:23; 25:4,21; 2 Tim. 4:7; James 1:27. Thus the "*keepers* did shake;" "they *watched* him;" "Peter was *kept* in prison;" "the keepers before the door *kept* the prison;" "charging the jailer to *keep* them safely;' "commanded a centurion to *keep* Paul;" "that Paul should be *kept* in Cæsarea;" "I commanded him to be *kept*;" "*keep* yourselves in the love of God." Thus the church, at Philadelphia, is commended concerning the interests of the kingdom, in that "thou didst *keep* my word." —Rev. 3:8.

In 1 Cor. 11:2, *katekete*—κατεχέτε—"to hold down, to detain, to restrain, to retain, hold firm in grasp, to maintain"—see the Lexs.—is used—"*keep* the ordinances"—Revised Version, "*hold fast.*" Thus we see, as plainly as that Jesus Christ is the Son of God, that as the Jews, under the Old Dispensation, had the exclusive care of the word, the ceremonies, etc., so has the Church under the new; that the Church, as a soldier, with its eyes *fixed* on the interests of the kingdom, is to guard them—as the Commission reads, "teach them to *guard* all things whatsoever I have commanded you." As the Church, according to *the* word and the Spirit does this, Jesus is with it.—Matt. 28:20.

Answers to an Objection.

All that is necessary to say to "let a man examine himself," etc.—1 Cor. 11:28—is, that this is said exclusively of members of a *Scriptural* Church.—1 Cor. is written to a *Scriptural Church*.—1 Cor. 1:2.

8. Campbellite concessions to the Baptist position being Scriptural.

Alexander Campbell: "We do not recollect that we ever argued out the merits of the 'free and open communion system.' But one remark we must offer in passing, that we must regard it as one of the weakest and most vulnerable causes ever plead; and the 'great' Mr. Hall, as he is called, has in his defense of the practice made it appear worse than before. In attempting to make it reasonable, he has only proved how unreasonable and unscriptural it is."—*Mill. Harb., Vol. 2, p. 393—in Ray-Lucas Debate, p.421.*

Apostolic Times: "But I do not believe that the unimmersed can set the Lord's table; at least I do not believe that they do it."—*Feb. 29, 1872.* M. E.

Lard: "But suppose a man to be a true believer in Christ, to be truly penitent, to be sprinkled and not immersed, and sincerely to think this baptism, to be strictly a moral man, and to feel in his heart that he is a Christian—what then? May he not commune? I answer, yes; *provided* it can be first shown that sincerely thinking so transmutes an act of sprinkling into an act of immersion or causes God to accept the thing He has not appointed for the thing He has."—*In Quarterly for 1863, pp. 41-52.* Another number of the *Apostolic Times* says: "Open communion will not only kill Baptist Churches, but any other Churches holding immersion as the one baptism, in which it is adopted." Prof. J. W. McGarvey: "We believe that faith, repentance and baptism are the Scriptural prerequisites to the Lord's Supper, and that no believer is entitled to the ordinance until he has been baptized. We believe the privilege belongs to all baptized believers, who are leading an orderly life and to no others." —*Apostolic Times, Nov. 7th, 1874—quoted.* The *American "Christian" Review*, Cincinnati: "It is contrary to the word of God to break bread and partake of the cup with persons who have never been immersed into the death of Christ. See Rom. 6."—*May 10, 1881, in Baptist Banner.* But that Campbellites generally "set an open table" is well known!

Dr. John Hall, Presbyterian: "There is a tendency to heap censure on the Baptists in this country because of the views generally held and acted upon regarding the Lord's Supper. 'Close Communion' . . . is being assailed by many in the interests of Catholicity. It is a *doubtful* Catholicity to raise a popular cry against a most valuable body of people, who honestly defend and consistently go through what they deem an

important *principle*. Our love for our brethren should surely *include* the *Baptist* brethren. And it is doubtful if, considering the lengths to which liberal ideas have been carried in this country, there be not some *gain* to the community, as a whole from a large denomination making a stand at a particular point, and *reminding* their brethren that there are *church* matters which we are not bound, and not *even at liberty*, to settle according to *popular* demand, as we would settle the *round of a Railroad.*"—(My italics.)†

In some places—I know not how general this is—Campbellites have so logically and consistently carried out their "let every man be his own judge: the church has no right to judge any one," as to exclude no one from their societies—whatever he may be guilty of!! In a debate with me, Mr. T. W. Caskey, one of the ablest and most noted Campbellite preachers, advocated this with all its broadness and openness!

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†I have deemed it unnecessary to enter into an elaborate and distinct Scriptural argument for Restricted Communion. In the Commission—Matt. 28:19-20—the *first* thing is to disciple; the *second*, to baptize This brings into Church fellowship. Compare Acts 2:41; Rom. 6:3; John 3:5; 1 Cor. 12:13. (The original here is, in the New Version, correctly rendered, "*in* one Spirit we are all baptized into one body"—*i. e.* having by grace been brought into the Spirit we are then baptized into the Church.) So the denominations agree that where there is no baptism there is no Church membership. The *third* is *Church* life, the Supper, etc , etc. "Ye may eat and drink at my table IN my kingdom." —Luke 22:30. This makes an orderly walk-membership in a *Scriptural Church* the *only* and the *essential* prerequisite to the Lord s Supper. From all but orderly-walking members or persons all Church fellowship must be withheld and withdrawn.—2 Thess. 3 6. The statement that "baptism is the prerequisite to the Supper" is incorrect and pernicious, inasmuch as it states *but a part of the truth.* The prerequisite is: An orderly walk or membership in a Scriptural Church.

CHAPTER XXXI.

THE SCRIPTURES DO NOT MAKE IT THE DUTY OF THE CHURCHES TO "SET THE LORD'S TABLE" EVERY SABBATH.

That there is anything "wrong in setting the Lord's Table" every Sabbath, Baptists do not claim. Some Baptist Churches "commune every Sabbath; some, once every month; some, once every three months, while others do not "commune" so often. They understand the Scriptures to leave the frequency of partaking the Supper to be decided by the Churches. But Campbellites teach that the Scriptures *obligate* the Churches to partake of the Supper *every* Sabbath. As A. Campbell has presented the strongest argument which I have ever seen for every Sabbath communion, I will refute his arguments upon this subject. My reply is to his arguments in "*The Christian System.*"

I. *Mr. Campbell's arguments are unsound or against his own position.*

1. Mr. Campbell says that Acts 20:7 proves the first Churches communed every Sabbath. To this I reply: All it proves is that the disciples communed on the Sabbath. But Mr. Campbell says the inference that they communed every Sabbath is as natural as it would be to infer every 4th day of July celebration from one such celebration on that day. But, I reply to this: (*a*) The argument (?) proves too much since it would equally prove that Jesus was crucified on the Sabbath, because the Declaration was declared

on the *very day* in which the celebration occurred. (*b*) No one regards it the demand of loyalty and patriotism to celebrate *every* 4th of July. (*c*) Many towns, etc., do not celebrate every 4th. They celebrate the day with no regularity as to the *frequency* of its celebration. So do Baptists the Supper. The argument of Mr. Campbell, therefore, is against his own position.

2. But Mr. Campbell claims that if Acts 20: 7 does not prove every Sabbath communion it does not prove every Sabbath observance. To this I reply: Taken *alone*, Acts 20:7 would not prove every Sabbath observance, any more than would the fact that Jesus partook of the Supper on a week day night proves that it should be observed on a week day night.

3. But Mr. Campbell thinks a comparison of Acts 2:42; 20:7; 1 Cor. 11:20; 16:12 proves every Sabbath communion. To this the reply is: Acts 2:42; 1 Cor. 11:20 say nothing about how often we are to commune, while Acts 20:7, speaks only of a Sabbath when they met to commune; and 1 Cor. 16: 1,2, says nothing of and does not even allude to communion. These passages will now apply to any Church which does not commune more than once in a month, or, even once in a year.

4. Mr. Campbell says: "No argument can be adduced from the New Testament of any Christian congregation assembling on the first day of the week, unless for the breaking of the bread." To this the reply is: Then we have no use for the Sabbath except to *set the table!!*

5. Mr. Campbell says: "If it be not the duty and privilege of every Christian congregation to assemble on the first day of every week to show forth the Lord's

death, it will be difficult, if not impossible, to show that it is their duty and privilege to meet monthly, quarterly, semi-annually, or indeed at all, for this purpose." To this I reply: True; but the Supper is but one of the many ways by which the Sabbath,† under the new, shows forth the Lord's death. Every Sabbath worship, in preaching, singing, praying, etc., shows forth His death.

6. But Mr. Campbell says: "Spiritual as well as corporal health requires, proper, regular intervals, for eating." To this the reply is: True; but the proposition does not prove *what* are those intervals—how often we must eat. A church which sets the supper, at *any* regular time as regularly eats as does the man who eats but once or twice a day. Some eat natural food once per day; some twice; some three times; some oftener. Yet, they are all healthy. So of the Supper. Campbellites, certainly, if Mr. Campbell's argument is worth anything, ought to be too good to die; and therefore we should expect them to be like Elijah, translated!

7. Mr. Campbell says: "But, in the last place, what *commemorative* institution of any age, under any religious economy, was ordained by divine authority, which had not a fixed time of observance." To this I reply: (*a*) Not all such institutions are thus regulated. Thus, the rainbow, which reminds us of the flood, and that there will not be another one, does not appear regularly. (*b*) Admitting Mr. Campbell's premise, it does not prove that the Supper may not be an "exception to the rule." (*c*) The reference to the laws,

† The Campbellite notion, that the Sabbath—the ten commandments, were abolished is *certainly false.* The Sabbath, under the new, is, by Christ, set upon the first day of the week.

fixing the time for the observance of all commemorative institutions, disproves the thing for which it is produced to prove. Why? Simply because they were all so specifically and positively fixed as to leave no room for inference or misunderstanding, as to the time and frequency of their observance. But *no one* claims any specific or positive law, fixing the frequency of the observance of the Supper. Mr. Campbell's arguments are all inferential; and like those for infant rantism, fallacious. If then, the frequency for the observance of the Supper had beeu fixed, like the institutions to which Mr. Campbell refers and alludes, we could put our finger upon the specific, positive, unmistakable *law*—not inferences—which so fixes it.

8. Mr. Campbell appeals to some human writers to support his view. But, (*a*) some of them do not advocate Mr. Campbell's notion. (*b*) Some, whom he quotes, prove too much for him. He thus quotes John Calvin: "Every week, *at least*, the table of the Lord should have been spread." "*At least*" implies that the supper, first, may be taken on other than Sabbath days; second, that there is no *law* regulating the frequency of its observance.

9. Mr. Campbell appeals to Church history. But, (*a*) many to whom he appeals practiced many serious errors. (*b*) Some of his witnesses are against him. Thus, he quotes Henry: "In the primitive times it was the custom of *many* Churches to receive the Lord's Supper every Lord's Day." But why say "*many*" if it were universal among the first churches? And if it were not then universal, how can he claim that there was any law for every Sabbath communion? That some of the primitive Churches observed the Supper every Sabbath, while some did not, tends to prove that

there was no law regulating the frequency of its observance.

II. *I not only urge that many of Mr. Campbell's arguments are against his position, but I add the following*:

1. The Scripture:—"For as often as ye eat this bread," etc.—1 Cor. 10:26—implies that we are at liberty to observe it weekly, monthly, quarterly, etc.—so we do not cease to observe it.

2. All positive institutions are, as to all their essential laws and regulations, governed by positive law. This law is plainly declared; never to be inferred. As no positive law fixes the frequency of the observance of the Supper, it is clear that its frequency is left optional with the Churches.

But Mr. Campbell replies: "If its frequency is left to us we may commune but once in our lifetime. As well say that because the frequency of secret prayer, prayer-meetings, singing, eating, sleeping, etc., is left to us, we may pray but once in secret, attend but one prayer-meeting, sing but once, eat but one meal and sleep but one sleep, etc., during our lifetime!!! Had Mr. Campbell been able to point to a "thus saith the Lord" for every Sabbath communion, he would not have been driven to such foolish argument.

3. Yearly communion has more *appearance* of plausibility than weekly communion. Why? Because the Passover was observed annually; and the Supper being instituted at the close of the Passover, *with no express statement that it, too, was to not be observed annually*, would, at first view, appear to be designed for annual observance. Of course, this is not a legitimate inference. But it has more of seeming legitimacy than has weekly communion.

4. Wednesday or Thursday night communion has as much support as every Sabbath communion.†

The Campbellite quotes Acts 20:7: "On the first day of the week" they came together "to break bread," and declares, "therefore, every first day of the week." So one may refer to Matt. 27:26–29, and declare, therefore, the Supper should be observed every Wednesday or Thursday night!

From the nature of Mr. Campbell's arguments and the added negative arguments, we can safely say that the frequency of the observance of the Supper is left to be regulated by the churches.

CHAPTER XXXII.

CAMPBELLISM, TO A GREAT EXTENT, MORMONISM AND MORMONISM A SPROUT OF CAMPBELLISM.

I do not include in the heading of this chapter polygamy and some other errors of Mormonism. Polygamy and some other errors were *after* inventions of Mormonism. A sect of Mormons repudiate polygamy; and hold, substantially, Campbellism.

1. Campbellism and Mormonism agreeing in doctrine. Rev. S. Williams, who was very familiar with Mormonism, its rise and progress, in 1842, published a pamphlet, entitled "*Mormonism Exposed.*" In that he showed that Sidney Rigdon was excluded from the Baptists for advocating, among other errors, the fol-

†I say "Wednesday or Thursday night" as there is a controversy as to which of these nights it was instituted on.

lowing: "1. That Christians are not under obligations to keep the moral law, it having been abolished by our Savior. . . . 3. That a change of heart consists merely in a change of views and baptism. 4. That there is no such thing as religious experience. 5. That saving faith is a mere crediting of the testimony given by the evangelists, such as all have in the truth of any other history. 6. That it is wrong to use the Lord's prayer, inasmuch as the reign of Christ had already commenced." These, except the first and the last, the reader of this book has seen are fundamental doctrines of Campbellism. See the Chapters of this book on regeneration, repentance, faith, and the witness and the work of the Spirit. The last error Campbellism equally holds. Thus A. Campbell says: "No person with common understanding of the first five books of the New Testament can pray, in the sense of the Lord's prayer for the coming of a kingdom which came 1800 years ago."—*Mill. Harb., Vol. 5, p. 544—in Ray's Text Book on Campbellism.* As to the abolition of the moral law the Old Testament Campbellites are well known to claim that it was abolished and that Christ instituted a new law.

But Mr. Williams pointed out other Mormon errors which are fundamental to Campbellism. Says Mr. Williams of Rigdon: "The doctrine of baptismal regeneration, as baptism for (to procure) remission of sins was the leading error of Mr. Rigdon. The others all followed in train. This being the premise, taken for granted, Arianism was adopted at once; for if by baptism we obtain remission, then *blood divine* was not indispensable to wash away sin; and hence they (Rigdon's party) and the Arians of the West in a short time coalesced." This is just what Chapter 24, of

this book, proves took place in the history of Campbellism. Mr. Williams proceeds: "Nor had they any service for the Holy Spirit to perform in this scheme, except for necromantic purposes, inasmuch as baptism was the regenerating process, or as a kind of reward held out to tempt men to crucify the Son of God afresh, by relying upon baptism for pardon, instead of trusting in His blood." Except the "necromancy" this, we have seen, in the Chapters of this book on the work of the Spirit, and on Campbellism and baptismal regeneration, is fundamental to Campbellism. To this, like Campbellism, Mormonism adheres to a blind, literal interpretation of the Bible upon the symbolism of the ordinances, etc. Mormonism, like Campbellism, believes in the apostasy of the Church, and in restoring the "ancient order of things"—in originating a new Church. Says Mr. Williams: Rigdon "frequently spoke of restoring the ancient order of things."—See Chapter 9, of this book. Mormonism also, as did A. Campbell, when he began his, so-called, reformation, slandered ministers, by saying they "milched the goats;" that ministers were sectarian hirelings—See the part of this book on the early history of Campbellism.

Thus Mormonism, with Campbellism, agrees upon the following fundamental errors: First, the abolition of the moral law, of the Old Testament; second, that a change of heart is not miraculous, but is a mere change of views; third, that man is not totally depraved; fourth, that the Spirit does not miraculously or personally regenerate; fifth, that baptism is regeneration; sixth, that faith is a mere intellectual belief in the truth of the testimony of the evangelists; seventh, that the Deity of Christ is of so little or no

worth, that Campbellites united with non-believers on His Deity; eighth, that the blessed Bride or Church of Christ has become an ecclesiastical harlot or an ecclesiastical apostate; ninth, that men are to reform her or originate new Churches; tenth, that the Lord's prayer should not be prayed; eleventh, that the Scriptures, on the symbolism of baptism, are to be literally interpreted. *Here are eleven fundamental errors, which would utterly destroy Christianity, held in common by Campbellism and Mormonism.*

Rev. H. L. Morehouse, D. D., Secretary of the American Baptist Home Mission Society, to whom, through the *Home Mission Monthly*, of May, 1885, I am indebted for the above quotations from Mr. Williams, says: "Attention has been attracted to the striking similarity between some of the doctrines of the Campbellites and those of the Mormons, as contained in the 'Doctrine of the Covenants.' This is significant as bearing upon Rigdon's relation to both systems. Thus, in a 'revelation' to one Phelps it is said: 'After thou hast been *baptized by water*, which if you do with an eye single to my glory, *you shall have a remission of your sins*, and a reception of the Holy Ghost . . . In the index to this authorized book of 'Doctrine and Covenants' is a reference as follows: 'Baptism necessary for salvation,' and turning to p. 87, we read in the 'Commandments of the Apostles,' 'Every soul who believeth on your words, and is *baptized by water for the remission of sins*, shall receive the Holy Ghost.' "

Campbellites may reply to this: "But look at our differences." To this I say: Since Campbellites differ among themselves as easily can they prove that none of them are Campbellites, by making the same

challenge; *for the differences between Campbellites and Mormons are far less than the agreements.* And as to polygamy, Rev. H. J. Eddy, D. D., well remarks: "Mormonism, in its origin, was decidedly opposed to polygamy."—*Home. Miss. Monthly, May, 1885.* Not a few Mormons not only repudiate polygamy but claim to be the true, original Mormons.

2. Mormonism historically traced to Campbellism. Says Mr. Williams: "Sidney Rigdon was reared on a farm about twelve miles from the city of Pittsburgh. He professed to experience a change of heart when a young man and proposed to join the Church under the care of Elder David Philips. But there was so much miracle about his conversion, and so much parade about his profession that the pious and discerning pastor entertained serious doubts, at the time, in regard to the genuineness of the work.† He was received, however, by the Church, and baptized by the pastor, with some fears and doubts upon his mind. Very soon, Diotrephes like, he put himself forward, seeking the pre-eminence, and was well nigh supplanting the tried and faithful minister who had reared and nursed and fed the Church for a long series of years. So thoroughly convinced was father Philips by this time that he was not possessed of the spirit of Christ. . . . that he declared his belief, 'that as long as he (Sydney) should live he would be a curse to the Church of Christ.' Some time after this he moved to Warren, Ohio, from which he came to this city, and connected himself with the First Regular Baptist Church, then in its infancy, January, 1822."

† This is but one of the many evidences that Baptists never believed that "sights," "sounds," "convulsions," took place in conversion.

In an account, too long to here copy, Mr. Williams tells us that Rigdon, soon after joining this Church, became its pastor. He tells us that his views soon got up so much dissatisfaction in the Church that, July 11, 1823, he was charged by a regular meeting of the Church, with preaching the abrogation of the Old Testament moral law; that a change of heart is only change of views; that faith is mere intellectual belief; that it is wrong to use the Lord's prayer; and, he then points out the other Campbellite views of Rigdon—see previous division of this Chapter for them—for which, by the advice of "a council of messengers and ministers from neighboring Churches, which convened in Pittsburgh, on October the 11th, 1823," he was condemned, "while that part of the Church protesting against his errors were recognized as the regular Church." This was very much like A. Campbell's course. And the following is much of A. Campbell's history, out and out. Mr. Williams continues: "From this time forward, like other men and seducers, he waxed worse and worse. After proclaiming his false doctrines for some time in the Court House, he left the city and moved to the Western Reserve in 1824. In the course of his peregrinations he did all the mischief he could to the Churches which gave him permission to preach in their houses,† and in numbers of cases succeeded in forming a party and securing to them the property of those Churches, not by legal right, but by stratagem or force. During the interim between his exclusion from the Regular Baptist Denomination and the time of his avowal of Mor-

† This is what good our churches receive from permitting heretics to use their church houses. When will our churches obey 2 John 10, 11?

monism, *he propagated the doctrines of Alexander Campbell, and circulated his periodicals and books.* In fact, he was the first *leading* man converted from Baptist doctrines to those of Mr. Campbell. The doctrine of baptismal regeneration, or baptism, for (to procure) the remission of sins was the leading error of Mr. Rigdon. The others all followed in train." From this, Mr. Williams continues Rigdon's history to where, "remembering the failure of Simon Magus to purchase the power to work miracles, he procured the services of Joseph Smith, Jr., who soon became a partner with him in the concern; having received his lessons in witchcraft from Beelzebub while Sydney Rigdon was preparing the 'Manuscript Found' under the tuition of Lucifer for the grand imposition to be practiced upon the unwary and ignorant. All this, too, under the pretended sanction of the Holy Spirit. Mr. Williams, here, proves that Rigdon stole a Manuscript of a novel, written by Solomon Spaulding, in Ohio, between the years 1808 and 1811. Of this Rigdon made the Mormon "Bible." "Prior to 1827, Smith (Joseph Smith) was pretending to find silver and gold, money and jewelry, about Palmyra, O., by looking into his *peep-stone*, but never dreamed of the book of Mormon, until brought to him from Sidney Rigdon."

H. J. Eddy, D. D., of N. Y., who is familiar with the early history of Mormonism, gives, substantially, the same account, and explains how Rigdon happens to not figure as prominently in Mormonism as does Joseph Smith. This was because Smith got a few more "revelations"(?) than did Rigdon, one of which read, concerning Smith: "Thou art blessed henceforth, that bear the keys of the kingdom given unto you . . .

thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church." Accordingly, the Church and the individual members are commanded "to keep the commandments which you have received by the hand of my servant, Joseph Smith."

The sum of the origin of Mormonism is: 1. Sidney Rigdon *hypocritically* professed the truth and united with the Baptist Church. 2. If not a Campbellite, at the time he joined, he soon after became one. 3. He was excluded from the Baptist Church for the *fundamental doctrines of Campbellism*. 4. He was Alexander Campbell's right hand man in seducing and dividing Baptist churches with Campbellism. 5. He was *the* founder of Mormonism. 6. He founded Mormonism with *Campbellite* doctrines. 7. He *never* renounced or abandoned Campbellite doctrines. 8. Campbellism and Mormonism are, to-day, much more alike than they are different. 9. To his Campbellism, Rigdon added the claims of "revelations" etc. 10. What Rigdon added to Campbellism was added only to exalt himself and give him greater influence in propagating Campbellism.

Thus we see that Campbellism and Mormonism are, to a very great extent,—fundamentally—the same in origin, principles, doctrines and history.†

While in California, I had considerable acquaintance with Mormons, who were not of the polygamous kind. I can, therefore, truly say, Mormon claims are as legitimate as are those of the Campbellites. Others

† Had Church Succession been believed in, neither Mormonism nor Campbellism could have been successful. But, if the Church is a harlot any one may originate a new Church.

who have mingled with the members of these two sects bear the same testimony.

Prof. Whitsitt, of the Southern Baptist Theological Seminary, a few years ago, in a lecture proved that Campbellism and Mormonism are very near akin. The Campbellites raised their hands in horror and denounced him. But he soon silenced their guns by undeniable facts.

The *Western Recorder*, of Louisville, contains the following: "The *Religious Herald* recently cited attention to the well-known fact that the Mormon gospel is identically the same as the 'ancient gospel' of the Campbellites, with the trifling exception that the Mormons insert the laying on of hands between the items of remission and the Holy Spirit. This is a point of great importance in the chain of proof that Mormonism sprung from Campbellism, and the circumstance is so indubitable, as we have several times pointed, that Prof. McGarvy admits it without hesitation. But the *Herald* also says that the Mormons *re-baptize* for the remission of sins, and suggests that in this regard they are more logical and consistent than the Campbellites. It requests the views of the *Christian Standard* on that point, and desires to know whether it does not think the Mormons in this respect have developed the 'ancient gospel' with better ability and success than the Campbellites. We hope the *Herald* will be more fortunate in its efforts to draw out the *Standard* than other people have been. Of late the *Standard*, for reasons of its own, which we do not pretend to be able to divine, has grown as 'dumb as an oyster' on these matters."

The following shows that so near is Mormonism to Campbellism, that notwithstanding all the Campbellite

pretensions to love Baptists—which, by the way, is only, in most cases, to hide their own deformity and as a passport to favor—Campbellites unwittingly acknowledge the nearness of the two sects. "We do not hesitate to say that an intelligent Mormon has a better understanding of the way in which a sinner can come to Christ and be saved than has the *Western Recorder*." —*The Christian Standard—quoted.* Thus the leading Campbellite paper *owns up* to the likeness of Campbellism to Mormonism—"*a better understanding of the way in which a sinner can come to Christ and be saved*" than have Baptists,—for all Baptists heartily endorse the *Western Recorder*. Let the reader turn back to that part of this chapter, in which Mormonism is proved to teach *eleven fundamental* Campbellite heresies as its foundation, and he will see that the "*Christian*" *Standard*, in the above quotation, *meant* what it said. To this the *Religious Herald* well adds: "No man among the Baptists has a better reputation for orthodoxy than has the editor of the *Western Recorder*, and yet Bro. Errett does 'not hesitate' to prefer the gospel as preached by 'an intelligent Mormon' to that proclaimed by editor Caperton. So much the worse for Bro. Errett. His avowed preference for the Mormon faith to that of the Baptist will cause some people to wonder why he became so nervous over Prof. Whitsitt's charge that the two systems (his and the Mormon's) have much in common."

Nothing is, therefore, clearer than that Mormonism and Campbellism are a "chip off the same block."

CHAPTER XXXIII.

CAMPBELLISM CONDEMNED BY ITS FRUITS.

"*By their fruits ye shall know them.*"—JESUS CHRIST. Campbellites may point to their educational institutions, to their fine "Church" buildings, to their members who hold "positions in society," etc., as the fruits of their system. But I reply first, so can Rome, the "Mother of Harlots," and so can Mormonism, etc. Second, inasmuch as these are to be found without Campbellism or any religion, there is no evidence that they are its fruits. Campbellites even point to President Garfield. But his character was due, so far as earthly influence is concerned, to the venerable President Hopkins, of Williams' College, by whom, in his younger days, he was moulded, and to whom he, himself, attributed much of his greatness.

I. *The fruits of Campbellism negatively considered.*

1. The Campbellite Church, during 1800 years of Christian history, being non-existent, did nothing in giving us our civilization and in saving men. This, Campbellites cannot deny, since Campbell founded their sect with Stone's aid.

2. The Campbellite Church has not Christianized or civilized one tribe or nation.

3. The Campbellite Church has done nothing to teach men that Jesus Christ's promise, to preserve His Church has been kept.

4. The Campbellite Church has done nothing in

giving us our American Government. It was in existence nearly half a century before the founders of Campbellism built and launched their craft.

It may be truly said that if the Campbellite Church were blotted from the pages of history, the loss would not be observed or felt by the nations of earth or by Christianity. The world and the Church, during 1800 years, moved on without the Campbellite Church, and without it can move on until the end of time.

II. *Campbellism, in its fruits, considered positively.*

1. Campbellism has taught the world that the Bride or Church of Christ is an ecclesiastical harlot.

2. It has taught the world that the "gates of hell" have prevailed "against" the Church.

3. Campbellism has taught, by *example*, that men may originate new churches.

4. By example, Campbellism has helped throw open the flood-gate to heretics and new sects. If one man may divide the Christian world with a new sect, so may all.

5. Campbellism has added another "sect" to the babel of sectarian confusion. Campbell acknowledged it "a faction; consequently a sect."—*Jeter on Campbellism, p, 101.* That Campbellism originated with the foolish design of uniting the sects does not better the matter. As A. Campbell acknowledged: "All the modern sects have been got up with the desire of getting back to primitive Christianity."—*Christian System, p. 102.*

6. Campbellism, by denying inherited and total depravity, has encouraged the sinner in believing his case not so desperate as the Bible makes it. Thus Campbellism has furnished Satan one of his chief helps to keep the sinner from the Great Physician and to in-

duce him to trust in forms. Long ago, Campbellism was prophetically condemned:—"They have healed also the hurt of my people lightly, saying, Peace, peace, when there is *no* peace."—Jer. 6:14.

7. Campbellism has substituted water for faith.

8. Campbellism has, in *reality*, while pretending to teach the gospel, substituted and preached a different gospel than that of the Bible.

9. While pretending to follow the Bible, Campbellism follows A. Campbell. A. Campbell refers those who want to know what Campbellites believe, to his writings: "I would refer those who may be solicitous to examine these principles more fully" "especially" to "the Christian Baptist," "as well as to other publications."—*Christian System, p. 10.* T. P. Haley, a leading Campbellite preacher, at the time he uttered the words, pastor of the first Campbellite Church, of St. Louis, said, of A. Campbell: The term Campbellism in this lecture is "used to indicate the views, the teaching or the system of doctrine, or the body of divinity first promulgated and defended in the United States by the Campbells."—*Globe-Democrat.* Clarke Braden, a leading Campbellite, in the "*Christian*," of St. Louis, Nov. 26, 1874, as quoted in the *Am. Bap. Flag*, says: "Though we as a people are very sensitive about being called Campbellites and having our teaching called Campbellism, still I am inclined to think that many of us are, to some extent, Campbellites. Campbellites; and certain notions obtain among us that can properly be called Campbellisms. It would be strange indeed if such were not the case. When a man of Bro. Campbell's commanding abilities has left his impress upon the

age that he has on this, men of inferior abilities † will be very apt to follow him as a leader, even though he caution them as Bro. C. ever did against such a tendency. So there will be a likelihood of his views being adopted, and being allowed to pass unquestioned because they are his. We have a class of writers who are constantly referring to what 'Bro. Campbell has said,' and to 'what he taught in the *Christian Baptist* and the *Harbinger*, and to the gospel as at first preached by our brethren.'" Yet Campbellites imagine that they follow the Bible!!

10. By scoffing at prayer for sinners, at inherited and total depravity, at the work of the Spirit, at faith alone, at *genuine* revivals, Campbellism has, no doubt, led hundreds of thousands into perdition.

Says the *Journal and Messenger*: "Rev. Thomas Munnell, one of the editors of the *Apostolic Times*, has an article in a recent number of that paper, headed 'Praying Before Baptism,' in which he tries to correct an error into which he thinks many of his co-religionists have fallen, in that there is no inquiry before baptism as to the religious exercises of the candidate;‡ and he cites the case of a young man brought

† Let any Campbellite, if he can, show where Campbellites, generally, do not equally follow Campbell

‡ Just here, I enter my emphatic protest and warning against this tendency, which, among some of our Baptists, is being seen We hear little of repentance among them, but "believe, believe, only believe:" "you can believe in a moment" while there is not an emotion of the heart, not a turning from whiskey drinking, from lying, impurity, dishonesty as to paying debts, keeping promises, as to business, and other statements and as to covetousness, as to not *loving* God and man. Besides, some preachers ask the candidate for membership, "leading questions" which anyone can answer, let candidates whisper in their ears what they tell the Church, tell the Church that *they* have seen, talked with the candidate, and are well satisfied, and the candidate en-

before the officers of a Church because of his habits of 'whiskey drinking and blasphemy.' To the question whether he had been in the habit of praying before his baptism, he replied, 'No;' and when asked if he ever had prayed subsequently to his baptism—six months before—he answered, 'No.' In his reflections on the case and the peculiar liability of his brethren to receive unregenerated sinners into their Churches, Mr. Munnell says:

'The rebellion of the Christian Church against the mourners' bench system I fear has swung the pendulum so far the other way that some ministers forget to teach and impress the work of prayer as they ought even after their candidates are baptized. In my own preaching I go back of that and urge those to pray who have not confessed themselves to be sinners, love the Savior and be fit for baptism. And as we have prayed for their conversion before they came forward, so very often after they come we all kneel down and

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ters the church without arising, making *his own* "confession" to the whole church. Much of this is done by "evangelists" who love to count heads and report what great things they have done. In this way, some of our churches are flooded with deceived souls and with corruption. Campbellism is not sanctified by being adopted into Baptist practice. "Believe, believe!" when not penitent as was the jailer, *ignores repentance*; is, thus, Campbellism without the water. Preach *repentance*—repentance which makes *honest, truthful, pure, God and man loving men and women*, and church members whose hands and pocket-books are open to all New Testament calls. Only such repentance qualifies the soul to look up to Christ, lovingly cling to Him as its Savior—to believe. Only these are genuine repentance and faith. *No man or woman can be saved without them, and without them in their order.*

God requires our churches to let no minister take the government out of their hands by thus rushing members into their fellowship. Stop him, in a *prudent* way, even in the meeting. No minister should dare assume such responsibility.

pray for them, that they may lay hold on Christ by faith and may understand that it is all of grace that they are saved by his blood, urging them at the same time to prayerfully humble themselves under the mighty hand of God.' "

But few are the members among Campbellites who are so near being a Baptist as this: In fact, I never saw this done among Campbellites.

A few weeks later the *Journal and Messenger* said: "It may surprise some of our readers (though it may not surprise others) that Mr. Munnell is called in question for his view that the candidate for baptism ought to pray, and is asked to cite a passage of Scripture upon which he bases his theory. In his reply, Mr. Munnell cites the case of Cornelius and the fulfillment of the prophecy on the day of Pentecost, and in vindication of his view that only a praying penitent, such as Paul, should be baptized, he reveals a condition of things, to our view the natural result of the theory held by the followers of Alexander Campbell. He says:

'It is dangerous to discourage the prayers of the penitent, for the terrible tendency now-a-days is to join the Church rather than to be joined to the Lord; to make shallow professions without any breaking of the fallow ground of the heart; and having never learned to pray before baptism, to neglect it afterwards all through a fruitless and joyless life in the Church. *I find many members of the Church that confess that they have never prayed in their lives*, and I am satisfied it comes from never having been taught aright either before or after baptism as to that privilege. Our revivalists often baptize scores, and never say but little about prayer in any way, and then we wonder why

our members are so lukewarm and careless about the Church. Poor souls, they are destined to live a cheerless, Christless life, with but little comfort and no consecration to the work of the Lord.' " (My italics.) Had Bro. Munnell—for I can Brother any man who writes as above; for it shows him a Christian, though in Babylon—added: "and finally be lost," he would have told the whole truth, concerning most members of the Campbellite Church.

Eld. Pickens, a Campbellite preacher, of note, appeared in the "*Christian Preacher*," and re-appeared in the *Apostolic Times*, thus: "A young preacher, whose name was familiar to only a few congregations, was invited to visit a small congregation. Being somewhat gifted in exhortation, he induced several to join the Church. This so gratified the brethren that they were induced to continue the meeting several weeks, and at the conclusion, nearly a hundred accessions were counted. The good news of the 'glorious meeting' was heralded all over the land by our papers. The young preacher received a shower of encomiums and made for himself almost a national reputation as a great preacher. What has become of the Church? Why, you can now count all its faithful members on your fingers and leave out your thumbs. The faithful are as few now as before the revival, and indeed fewer; and the church in a far worse condition. Many of the converts (?) have rarely, if ever, darkened the door since their baptism. *This is no isolated case. It is the work of a general rule that has few if any exceptions.* Will brethren weigh the following words? Our safest, ablest, most conservative preachers are being rapidly driven from the field. It is not merely a question of financial support. Not by any means. It

is the rage for *proselytes* and itching ears."—(My italics.)—*In the Am. Baptist Flag.*

This reminds of our Savior's language: "Ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves."—Matt. 23:15.

Of course, abuses exist everywhere. But this, as Bro. Munnell, in next to the last quotation, rightly shows, is the *natural result of Campbellism;* and, as Mr. Pickens says, "*is no isolated case*," but *is the work of* "*a general rule that has few exceptions*" among *the Campbellites.* With Baptists, it is the exception and is *contrary to their doctrine and practice.* May our churches so "watch" that it may ever be against their doctrine and practice. See Rev. 2:20; 3:8–12.

2. According to facts and acknowledgments of Campbellites, themselves, Campbellism is a failure.

The testimony on the last point is the acknowledgment of members of the Campbellite Church, that Campbellism is worse than a failure.

On the eldership, the "*Christian*" *Preacher* says: "We consider that our mistake has been right here, as it is evidently the rock on which our bark is now *about to be dashed to pieces.*"—*American Baptist Flag.* (My italics.)

In *Apostolic Guide*, Jacob Creath acknowledges: "Popedom is our pastorate. . . . We have nearly all the same things that Papists and sectarians have."—*Baptist Banner.*

The "*Christian Preacher*," of Apr. 21, 1881, acknowledges: "The facts are against our theories, which is proof that our theories on this question—of the eldership—are utterly worthless."—*American Baptist Flag.*

The *American Christian Review* sets up the acknowledgment and wail: "When Alexander Campbell, with his illustrious coadjutors, abandoned the sectarian world forever, over sixty years ago, and escaped the mystic realms of Babylon, they inaugurated a work which meant the complete restoration of the 'ancient order of things.' . . . This proposed religious revolution started off with wonderful momentum. . . . But, alas! Since the inauguration of that auspicious period, there have been many betrayals of Jesus Christ and many forfeitures of sacred pledges. From among ourselves there have arisen up many men, speaking perverse things, and drawing many disciples after them, subverting the faith of the weak minded, essaying to make improvements on the Constitution of the Church, and deluding themselves and their hearers with the idea that gain is Godliness," etc., etc.

The "*Christian*:" "This reformation started out with a purpose so glorious that it was well worthy of the ambition of Alexander the Great. It aspired to the conquest of the world. It would unite all Christians and then the world would be converted. For a while our success more than equaled our most sanguine expectations. Then there came a change; our chariot wheels dragged heavily, and though we still make progress it does not meet the promise of our first success."—*American Baptist Flag.*

The "*Christian*" *Standard* shows that Baptist students for the ministry, number 899 and the Campbellite but 115; whereupon it wailingly remarks: "The gain from this source does not more than counterbalance the loss by death." Upon which the *American Baptist Flag* well says: "It is evident that Campbellism has seen its best days and is in the decline of life. Let

it die. The sooner the better for the cause of Christ."

The *American Christian Review* again says: "The introduction of the organ has not only ruined many churches, but at this very time is preparing the way for an organic separation—a separation into two distinct bodies."

The *Independent* says: "Considerable discussion . . respecting the division of the denomination." Thus, Campbellism will result in the additional two sects to sectarian confusion.

The *Evangelist*, says the *Christian Index*, "quoted Rev. B. B. Tyler as saying that after sixty years of effort the Campbellites have failed in all the large cities;" upon which the *Index* well remarks: "That is where Apostolic Christianity won its chief triumphs: can the Christianity of the Campbellites be apostolic and reach such different results?"

Says the *American Baptist Flag:* "We learn that fifty years ago there was one Baptist Church in New York city, small in membership. At the same time there was one Campbellite Church in the same city. That is true. The Campbellite Church still exists in a weak condition, but the one Baptist Church has grown to fifty Baptist Churches. This is the way the Campbellites are about to take the world." So generally.

The "*Christian*" bewails the condition of Campbellism: "Many Christians are asleep. The apathy seems general. There is a wide-spread indifference. Christ is not kept in the temple. Has the world forgotten there is a hell? Do Christians believe there is a heaven? Many have no love for the prayer meeting. Many neglect the Lord's Day meetings. Some still fight the mission work. Some bite and devour their brethren. Cold, cold, cold are many Christians!

Many preachers have gone to 'tent making.' The Lord's treasure everywhere is empty. God robbed in scores of churches. Has the devil been unchained? Is vital piety clean gone from the church? The churches cannot always mock God; He is not deaf! The drunkard and swearer at the Lord's table! What a picture for angels to look on. The extortioner, the oppressor, and the worldling on the church book? Will the Lord forbear forever? Does not His anger burn to-day? The Church is sleeping on a volcano; how long the hidden fires of God's wrath will be restrained we know not," etc., etc.—*Journal and Messenger.*

Bewails the *Old-Path Guide:* "A strong and influential brother writes: 'In view of all that has been said, is there any righteous reason for our existence as a people? If Garrison, Errett, Moore, are right, why continue the struggle? I confess myself disheartened and disappointed.' *Thousands* of the best of brethren are feeling just as this brother feels. The fact forces itself upon every right-thinking mind that if these brethren are right in their position which the combined *godless war* on the editor of the *Guide* has brought out, the Reformation is a miserable failure. There is not a *reason under heaven why we should longer exist*, or why we should *ever have existed.* If this is the result of a seventy years' struggle for a restoration the *whole thing is a farce and a fizzle.* Brethren, we have either to buckle on anew our armor and dispute every inch of such ground, or just make up our minds to an inglorious surrender. Let others do as they may; let craven cowardice seal the lips and stay the pens of professed friends of the Master; as for us, we shall 'die in the last ditch,' with our

'face to the foe.' Our faith is that the Lord will bring us out of all this."—*American Baptist Flag.*

Thus, we see the folly of poor, sinful man, claiming that the Church is an apostasy, and claiming to get up a new church. Reason, if nothing else, should teach these Campbellites that if Jesus Christ could not organize a church which could stand against the influence of error—"the gates of hell"—surely A. Campbell could not. Thus, we see the failure and the folly of Campbellism.

By its fruits, as shown by facts and by wails of its own friends, Campbellism is anti-Scriptural.

CHAPTER XXXIV.

A. CAMPBELL, BEFORE HIS DEATH, TO A GREAT EXTENT, SICK OF CAMPBELLISM.

Only a few years after Mr. Campbell originated his, so-called, "reformation" he wailingly said: "Every sort of doctrine has been proclaimed, by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun Reformation."—*Mill. Harb., Vol. 6, No. 2, p. 64; Ray's Text Book on Campbellism, p. 333.*

But, a few years before his death, Mr. Campbell expressed greater dissatisfaction with Campbellism. Prof. E. Adkins, D. D., formerly a professor in Shurtleff College; then a professor, *pro tem.*, in Iowa State University; an author of several books; a writer of wide reputation; and, one of the Bible Revisers,—in

the service of the Am. Bib. Union,—a few years ago told me that he talked over the subject with Mr. Campbell, while they worked together in the Bible Rooms; and that Mr. Campbell then expressed a change of views. In 1883, I wrote to Prof. Adkins and requested him that, as he is now waiting for the boatman to "row him over the river," to give me, in writing, his statement as to Mr. Campbell's change of views. In answer, I received the following letter:

"In regard to the conversation I had with Alexander Campbell in the Bible rooms, my memory does not serve me to give a definite *verbatim* statement. In *substance*, *however*, he said that he had changed his views on the subject of the personality and work of the Holy Spirit. We talked some time on the subject, and the views he expressed, seemed to be orthodox; such as any sound and true Baptist would accept. The *doctrines* which he held and taught in earlier life on this subject, and which are still held and taught by his followers, and are characteristics of Campbellism, as it now prevails, he held *no longer*, if I rightly understood him; and our conversation took up *most points* of the so-called 'current reformation.'" (My italics.)

The reader will notice; first, that Prof. Adkins' veracity is above question; second, that his scholarship and acute mind would not be likely to misunderstand, where there was ample opportunity for understanding; third, that, working in the same rooms with Mr. Campbell, and talking "some time" on the subject, gave him ample opportunity to understand Mr. Campbell; fourth, that Prof. Adkins expresses himself with great care and conscientiousness; fifth, that while declining to attempt a *verbal* report, he is very positive as to the "*substance*" of the conversation which took

place between him and Mr. Campbell; sixth, that the conversation not only covered the personality and the work of the Spirit, but "that it covered most points" of Campbellism; seventh, that, as uttered by Prof. Adkins while waiting to cross "death's cold flood," it is equivalent to a dying declaration.

Moreover, such were Mr. Campbell's and Prof. Adkins' relations and intimacy, as co-workers in Bible translation, that, to no one would Mr. Campbell more likely reveal his change of views, than to Prof. Adkins. Had Mr. Campbell's life been spared a few years longer, his views would, probably, have sufficiently ripened to have burst forth in an open retraction of Campbellism. As it is, he sleeps too soon; but, let us hope that, through the mercy of a forgiving Savior, which covers our weakness, that he sleeps in peace.

Could his "clayey lips" break their silence, no doubt that they would implore his followers to cast away their notions and seek the Bible as the only guide to their faith and practice.

"*Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go. Oh, that thou hadst hearkened to my commandments!* THEN HAD THY PEACE BEEN AS A RIVER, AND THY RIGHTEOUSNESS AS THE WAVES OF THE SEA.—Isa. 48 : 17, 18.

THE END.

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